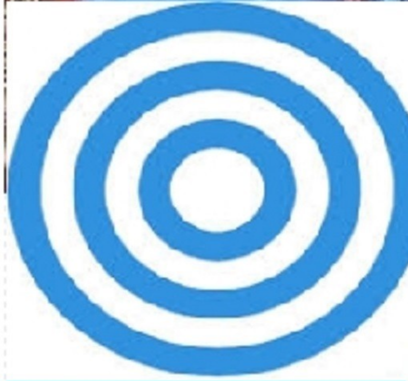

Bindu divin universal, the universe on
Bindu phase (planck phase)

Divine nature parabrahman, true reality monoïst omniprésent omnsicient omnipotent Chinese book of eternity and soruce of Ambroisie(nectarum of life) chinese Snake creator(with Mazu) lord king of universe (the higher lord king of universe(central axis of the phases all around the cycle)) great architect of the universe lord king of universe Yuanshi Tianzun Trascendant divine universal mother(the universe all around its cycle)transcendant lorddess queen of universe Mazu, divine universal mother of the Bindu(universe on big crunch resorbsion phase) lorddess queen of universe Xiwang Mu, divin universal mother on expension phase lorddess queen of universe Wang Mu Nyang Nyang. divine universal énergy(scalaire énergy field universe lord king of universe Fenghuang, Cosmic lord divine universal (both universe and cosmos) lord king of universe Pangsu, Divine universal cosmic lingam (the sphere universe and cosmos) lord king of universe Mu Kong, omniscience creator of the 3 worlds lord of the 3 worlds god Long wang , omniscience destroyer of the 3 worlds lord of the 3 worlds god Erlang Shen, omniscience creator of the 3 worlds(the higher lord god(central axis of the phase) on bindu) lord of the 3 worlds Mo Li (on resorbsion Mó Li Qing, Mó Li Hóng, Mó Li Hai, Mó Li Shòu) king of gods and goddesses(the higher lord god(central axis of the phase) from after big bang to end of big crunch) lord king god Lei Gong and his wife goddess lorddess queen goddess Dianmu

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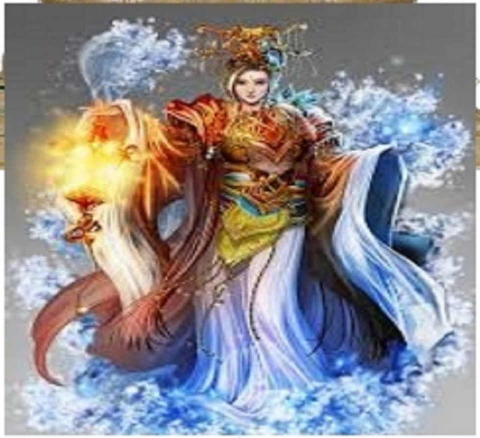
Wang Mu Nyang Nyang is the universe on expansion one of Mazu's Faces.

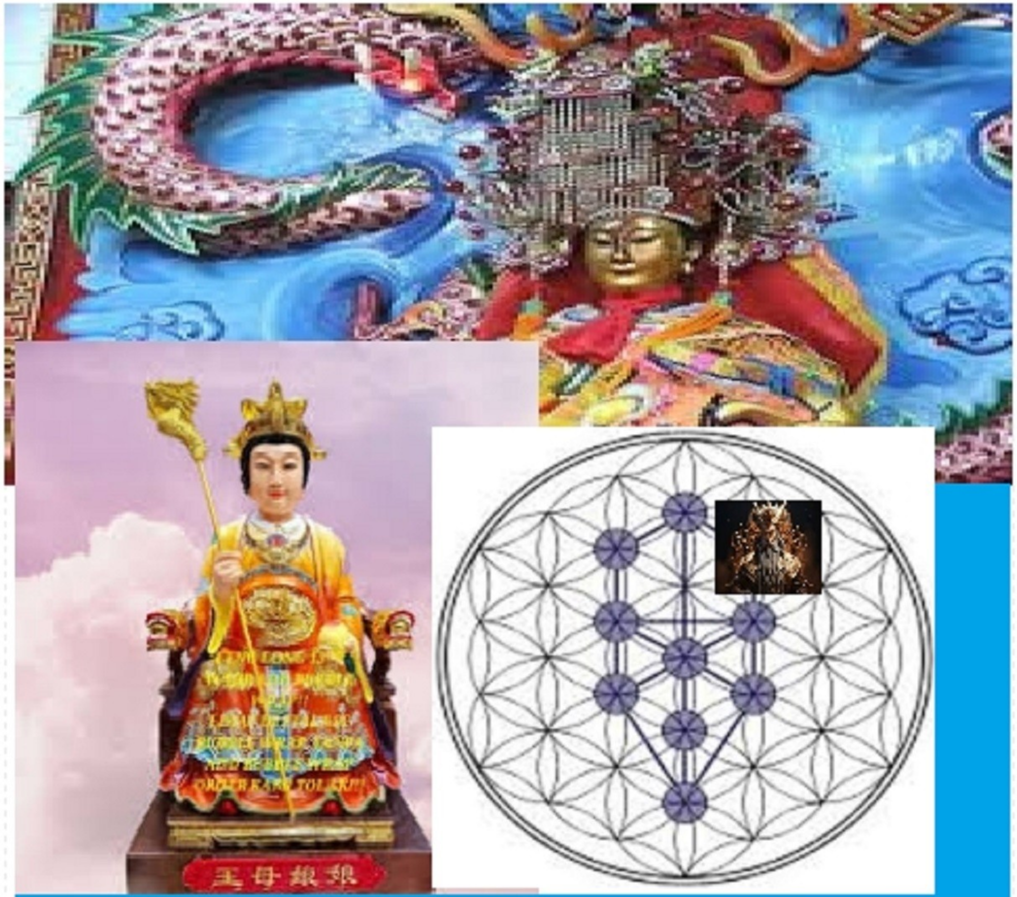
On expansion the esotheric Three of 3 worlds has the bindu sphere on top of the three and the immobility of the universe on the bottom of the three. Pangsu reborn on the top Sphere the Bindu his divine universal aspect is Bindu divine universal and then all the expansion during Pangsu run the phere downer until he reaches the bottomest the immobility Wang Mu Nyang Nyang come out on the second sphere just after the top one and become the divine universal aspect of Pangsu the first sphere after the bindu the one that represents the process creator of matter and antimatter

2nd sphere Bindu phase the cosmos reborn all the principle inside the universe reborn it is a phase of immobility with the smallest size of the cosmos higher temperature higher quntic oscillation no interaction scientist describt this phase as the Planck phase



The commune divine nature took form of the quantic noeud universscalare fiel universe, the universe all its cycle during the queen of universe transcendent lorddess divine universal Mazu

Connexion to Adveïdeïste Teaching : All is God God is All don't mean all is any type of God, every Gods or Goddesses are all. No !!!
It is just the description of the common Divine nature of all, all what exist is made of. this Common Divine nature manifest as Gods or Goddesses from some of Polytheïstic Kingdoms. From Hinduïst the living Ghana commun divin nature all is made of, manifest as Lord God Brahma omniprésence omniscience omnipotence and yogique omniprésence omniscience omnipotence that traditionnal Hinduiste call 'Brama-Shakti" but there is no Shakti in Brahma omnipresence omniscience omnipotence. the Lord God Brahma manifestation of the Ghana is not all but only a fraction of this Ghana tool of its manifestation from hinduïst Kingdoms. Some other manifestation from other Kingdoms exist as Amon from Egyptian Kingdoms.
The common divine nature take place Behind the Ego of all things and people that exist and just transform during the universe cycle
All is God Brahma, God Brahma is all mean, all is the Ghana commun divin nature all is made of the common divine nature the "mono" commun to all that compose the nature monoïst Brahman of each (individual omnipresence omniscience omnipotence.
The common divine nature of all is Brahma , the personnal divine nature of each is Brahman. The form each type of creature soul as non soul (mater emtyness void)are impermanent born and dye come out and disapear they are Brahman nature but each of them all are made of Brahma nature which as no beginning no end.
Every Body could repeat I am the Common Divine nature made of. and i am the commun divine nature manifested as my people and forme is soon a discipline of Yoga (you must personify during your life)
the contemplation of this Brahma nature as all what exist manifested as all what you can see, ear, smell touch think etc. is a discipline (with a mahassamadhi master to drive you)to reach Mahassamadhi level of Soul what we call a bouddha or a mahassatva
All the gods are Brahma, Brahma is all the gods mean all the gods are made of common divine and as you contemplate a god or a goddess even a King or a queen of univers any type of lord or lorddess people you contemplate a fraction of the reality common divine nature that took form of all what existe manifested as the lord or lorddess you contemplate.



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Black moon lorddess goddess Ch'ang-O The process Big bang is ended the temperature is now too cold to authorize any process of moleculare bounding all the cosmos capital particles and moleculare matter is bounded.
In the water Below the lord god Hebo the husband god of the water above lorddess goddess Guan yinn the omniscience creator of the 3 worlds lord of the 3 worlds god Long Wang build the omniscience of the King of Gods and goddesses lord king god Lei Gong and his acting power Lorddess queen goddess Dianmu and make him born from the molecular earth matter lorddess goddess Houtu and Sky lord god Di Jun He is the new higher lord god (god central axis) of all the phases from after big bang to the final destruction of the cosmos for its rebirth.

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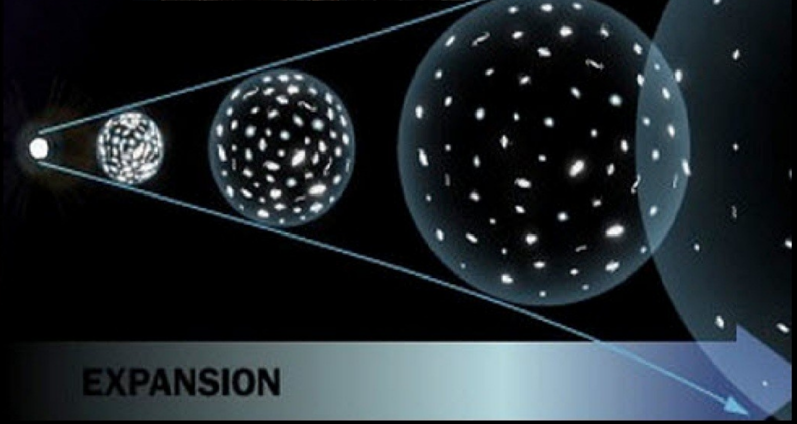
Let's celebrate the dawn of Lorddess Goddess Chun T'I at the moment of the birth of the first stars.
Dawn in the natural ecosystem, Liu Meng, is associated with the transition, or the shift in order, from night to day, as Lorddess Goddess Chang Yong shifts. It is also, in the cycle of the universe, the transition between two phases. Emerging from the Big Bang, the cosmos is in darkness. Lei Gong, the king of the gods and the highest of the gods (central axis), unfolds the potential of the universe after the Big Bang. Through the interplay of emptiness (Nüwa) and abundance (Fuxi), night (Jiutian Xuannü) and darkness (Yan Wang) cause the cosmos to expand. Lorddess Goddess Long Mu, the initial engine of expansion, gives birth to Huang Long, the cosmic void, and the influence of Erlang Shen, the destructive omniscience of the three worlds. The primordial molecular sheet Lady Yin, the nursery of the first stars, is compact, dense, and expands as its density declines. The Turtle Wandang Xuanwü then loses strength to neutralize the god of collapse, Heilong, who in turn triggers the first collapses, giving birth to Nezha, the starry sky, who must then fight Ao Guan. Dawn begins shortly before the birth of the first stars in the darkness following the Big Bang; it is the transition that leads the order of Lorddess Goddess Chang Yong to begin the production of stars.



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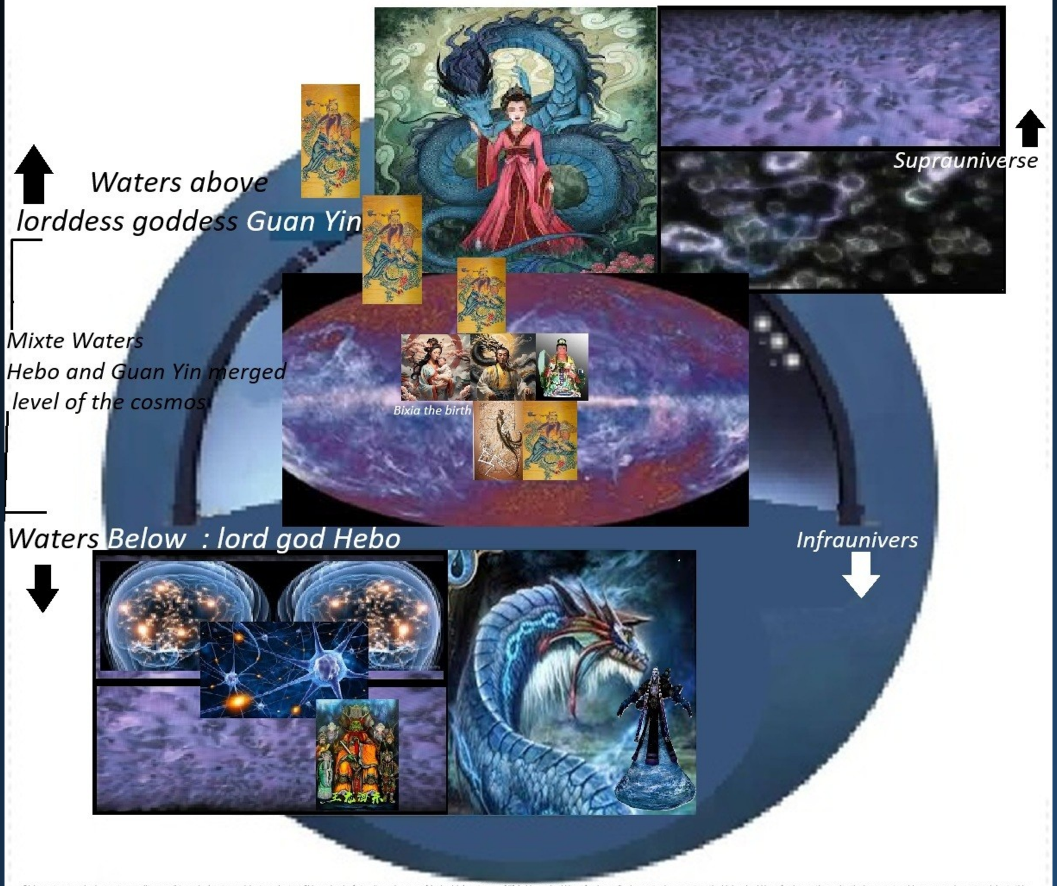
Let's celebrate the Cosmic force lord king od universe Shen long the manifestation of the cosmos showing différent aspects of its force :
After Big Bang the Shenlong expend its volume size from 300 000 years light volum to its maximal size to reach immobility before reabsorbsion Big Crunch. Sa faculté d'expenser se manifeste en tant que lord of the 3 worlds god Erlang shen the omniscience destroyer of the 3 worlds in charge of the universe deconfinement



Waters above
lorddess goddess Guan Yin

Suprauniverse

Mixte Waters
Hebo and Guan Yin merged
level of the cosmos

Waters Below : lord god Hebo

Infraunivers

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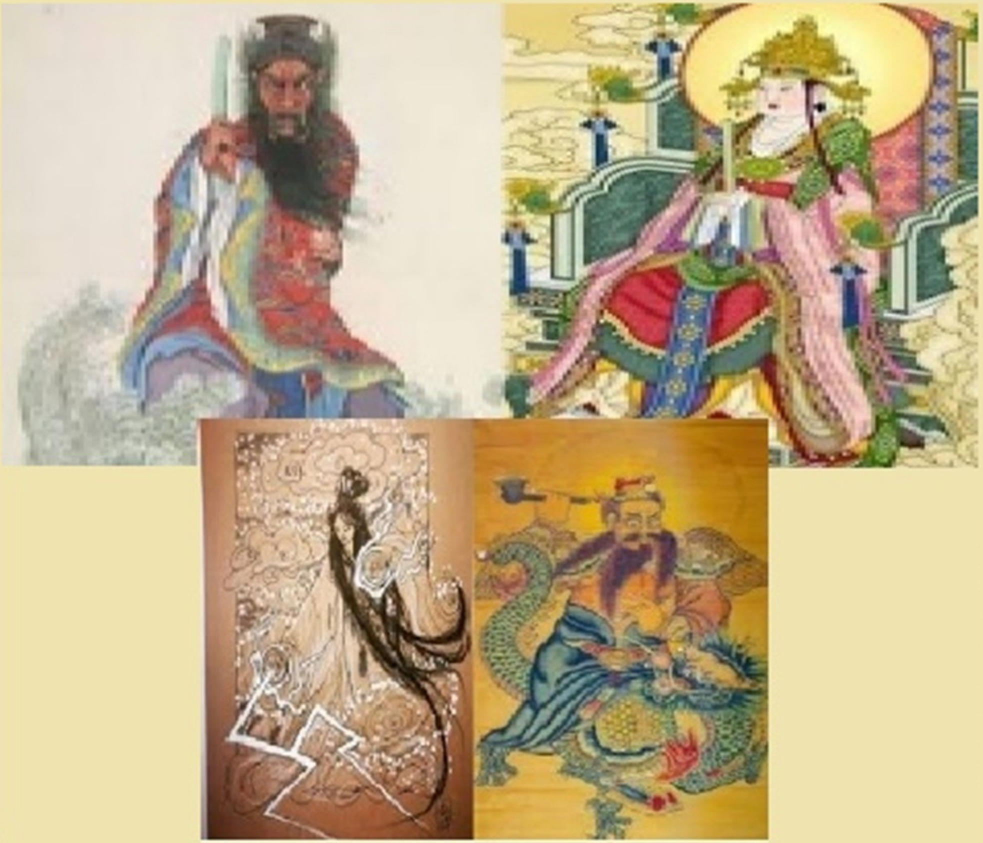
Let's celebrate the Molecular Earth Matter Lorddess Goddess Houtu and the Sky Non-Molecular aspect of the cosmos Lord God Di Jun.
After the end of the Big Bang, the King of Gods, the Ghana in charge of the universe's potentiality, Lord King God Lei Gong, came from the firmament of the waters above Guan Yin, where he took refuge after the destruction of the previous cosmos. He was born from the Molecular Earth Matter Lorddess Goddess Houtu and the Sky Non-Molecular aspect of the cosmos, Di Jun. He was not born in the waters below, recast by Long Wang like the other gods. He is a faculty of the universe that does not appear in the cosmos before the birth of Heaven and Earth—his faculty of deploying his potential.
Long Wang fashioned his active power into his wife, Lorddess Queen Goddess Dianmus, who was also reborn from Heaven, Di Jun, and Earth, Houtu. Lei Gong becomes the new Supreme Being of the Gods, their central axis around which they are organized. The preceding Supreme Being was Huangdi Dadi, father of molecular matter, whose work caused the entire succession of events of the Big Bang. But once Huangdi Dadi descended below the temperature of molecular combination, he ceased his work and, from being active in the universe, became Spirit (inactive). It is therefore Lei Gong, whose work will cause the events of the cycle of the universe, who becomes the central axis of the organization of the gods (the Supreme Being of the Gods). Dianmus is his active power; through it, he organizes the gods and directs their work on the cosmos.



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Let's celebrate the rebirth of the king and queen of gods and goddesses: Ghana, in charge of the unfolding of the universe's potentialities after the Big Bang, and his acting power, Lord God Lei Gong and Lord Goddess Dianmu.

Following the previous final destruction of the cosmos, Lei Gong ascended to the firmament of the waters above Guan Yin, becoming Spirit and preparing his rebirth, fostering the unfolding of the universe's potential without, however, being the supreme being of the Bindu phases: the creation of matter and antimatter and the birth of heaven and molecular earth matter. But once the Big Bang was complete, with the birth of heaven, Lord God Di Jun, and molecular earth matter, Lord Goddess Houtu, he was reborn, passing from spirit to Ghana once more. He is then the new supreme being of the gods, their central axis around which the two gods and goddesses are organized. During the Bindu phase, it was the role of Long Wang, the 'creative omniscience'; during the creation of matter and antimatter, it was Zao, the creative acceleration; during the birth of heaven and Earth, it was Huangdi Dadi, the Father of Molecular Matter; after the Big Bang, it is Lei Gong.

He unleashes the potential, and the gods redirect their work to benefit from it. He is reborn from Di Jun, the non-molecular aspect of heaven, and Houtu, the molecular aspect of the cosmos. Lei Gong is the intelligence that unleashes the potential; Dianmu is the active power of this intelligence, which, on the ground, implements the transformations necessary for the unleashing of this potential, reorganizing the gods and goddesses.

The commune divine nature took forms of
moleculare earth mother
as lorddess goddess Houtu

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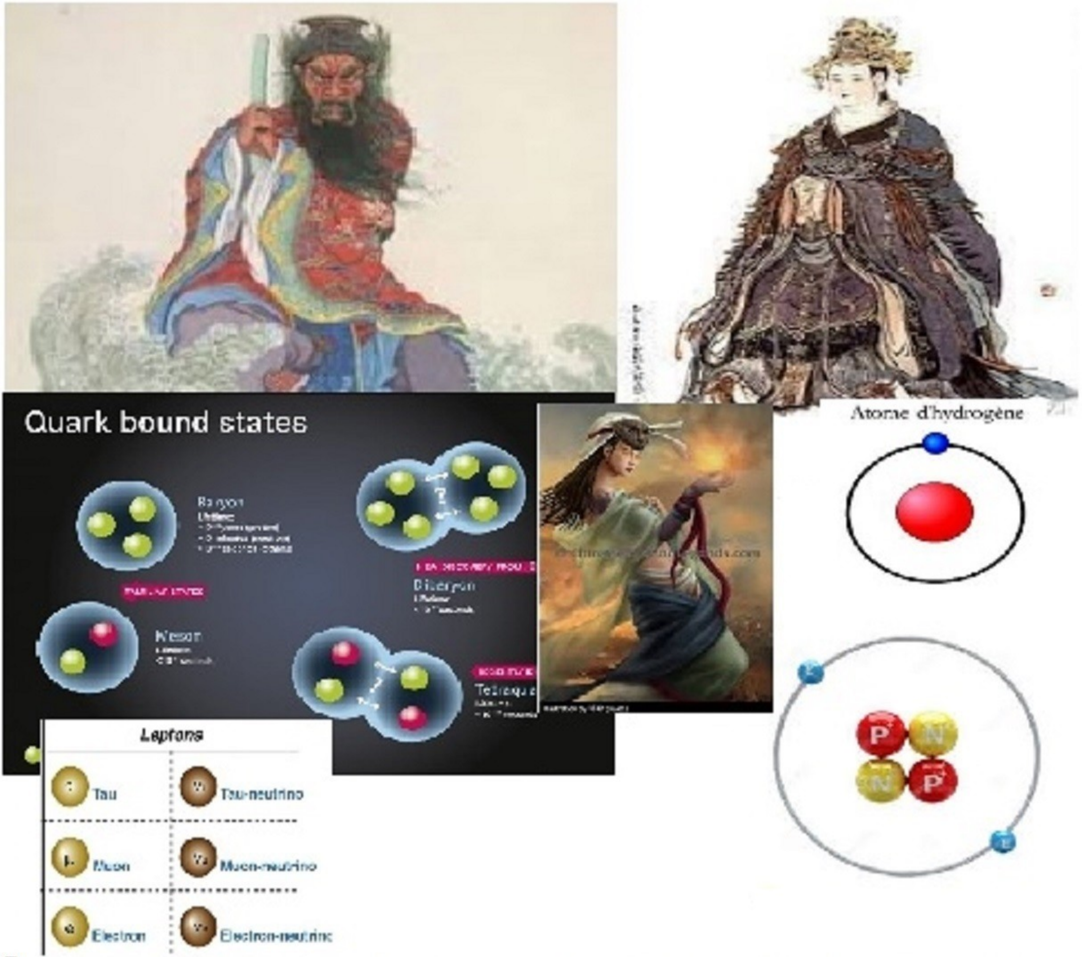
All the gods are Brahma, Brahma is all the gods mean all the gods are made of common divine and as you contemplate a god or a goddess even a King or a queen of univers any type of lord or lorddess people you contemplate a fraction of the reality common divine nature that took form of all what existe manifested as the lord or lorddess you contemplate.



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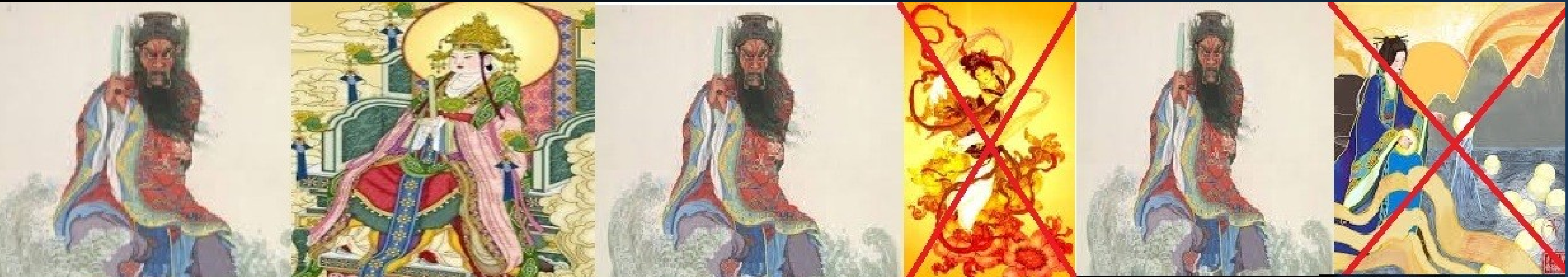
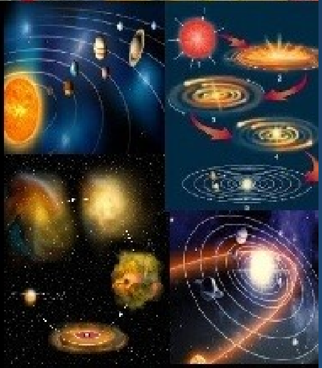
Let's Celebrate the non-moleculare sky aspect of the cosmos lord god Di Jun.
Di Jun is not only void vaccum without any matter in it. Meson Particles and letpons particles with exotic particles take place inside the sky as part of the sky that 's why Black matter and dark énergy are part of the sky.
The moleculare matter lorddess goddess Houtu took birth on Black matter before the sky was borned that's why Lorddess goddess Houtu developped herself inside the sky on black matter aspect of the sky Di Jun. On the begenning of the sky Di Jun there is no void just, space creator lorddess goddess Nüba left by the getting out of photon particles





Let's clarify a few points: this work is not Taoist at all. Lao Tzu, although a great sage, is merely a soul in bliss since his death, which means he is neither a god nor a upreme being. One never becomes a god, a goddess, or even a supreme being through religion. But above all, a soul in bliss can no longer adapt to the times. This is why only his devotees should worship him.

Finally, the Taoists have errors that can be easily identified, notably Di Jun, who is sometimes married to Hsi He, the liberating goddess of the light of the Big Bang heaven is never the husband of this deity in any realm; he is born by her grace and the grace of Nuba with Huangdi Dadi and Domiu, Huangdi Dadi's second wife). Furthermore, Di Jun is never the husband of Chang Xi, the mother of the Sun, mother of stellar systems. In all the cosmogonies of this realm, heaven is the husband of molecular Earth during the third phase of the Big Bang. The creator of the universe in this phase gives birth to molecular Earth matter (Houtu), which n turn gives birth to the creative space Nuba. When the creative space expands sufficiently (by the grace of the goddess/or god liberating the light of the Big Bang), heaven is born. Di Jun is the non-molecular aspect of the cosmos (no (The universe - there are no molecules or particles in the sub- or super-universe)

YULONG
FUCAN LONG
HUANG LONG

Divine nature parabrahman, true reality monoïst omniprésent omnsicient omnipotent Chinese book of eternity and soruce of Ambroisie(nectarum of life) chinese lord king of universe Snake creator long creator, the higher lord king of universe the snake, the long creator chineeses people use to celebrate this divinity as Qiulong or as Qiuniu long, as Fuzan long or Qin long otherwide as Tian long or as Yin long or Zhurong, Juo long or Feilong they celebrates all the ragon cretor of China they celebrate the true of their kingdoms but there is only one single snake creator in each kingdoms it is not Shenlong the cosmic snake manifestation of the cosmic force neither lord god huanglong the manifestation of the cosmic void but it is the same long creator that we celebrate each kingdoms hve only one single one) great architect of the universe lord king of universe Yuanshi Tianzun Trascendant divine universal mother lorddess queen of universe Mazu, divine universal mother of the Bindu lorddess queen of universe Xiwang Mu, divin universal mother on expension phase lorddess queen of universe Wang Mu Nyang Nyang. divine universal énergy(scalaire énergy field universe lord king of universe Fenghuang, Cosmic lord divine universal (both universe and cosmos) lord king of universe Pangsu, Divine universal cosmic lingam (the sphere universe and cosmos) lord king of universe Tong Wang kong, omniscience creator of the 3 worlds lord of the 3 worlds god Long wang , omniscience destroyer of the 3 worlds lord of the 3 worlds god Erlang Shen, omniscience creator of the 3 worlds king of gods and goddesses) king of gods chief of heavens lord king god Lei Gong and his wife goddess lorddess queen goddess Dianmu.

Let's celebrate the non-molecular aspect of the cosmos, the sky, represented by Lord God Di Jun, and the molecular aspect of Earth, represented by Lord Goddess Houtu.
Planets, asteroids, and clouds of gas and stellar dust are forms of Lord Goddess Houtu, while the space between stars and planets, between stellar systems, and between galaxies is Di Jun.

He
H
Leptons
Nüwa
Fuxi

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At the end of the Big Bang process, the volume of the cosmos is 300,000 light-years, but it is filled with a magma of particles and molecules. This is the form of Lord God Fuxi, the opulence. Lord Goddess Nüwa is much less important; her size (excluding the emptiness component of particles and molecules) is approximately the size of Nüba, the space that created the Big Bang, which reached its size after the last photons of light had left the cosmic volume. However, these are not the proportions of molecular earth matter Houtu and sky Di Jun: Houtu is the entirety of molecular matter born during the birth process of the sky and the earth and it is made of Hydrogen but the Sky Di Jun is not just empty space it is only the size of Nüba the proportion of empty space in the sky at this moment of the universe, it is mainly composed of all the non-molecular particles of baryons that could not bombine with electrons but also of non-Baryonic matter (this matter which does not reflect light and of which dark energy and black matter are part) leptons and exotic matter recombination of mesons including tetraquarks or smaller particles of the Gluons type. While Houtu is an integral part of the opulence in the cosmic volume, the Di Jun sky is made of both non-molecular opulence (Fuxi) and emptiness (Nüwa), the size of Nüba. It is immobile, no longer expanding; there is no more light within, all is in darkness, and the creatures (particles, molecules, gods and goddesses who shape the universe and the cosmos) fall into anguish. It is said that the god of piety then appeared, and the creatures, in anguish, prayed.

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Celebrate the birth of the king and queen of gods and goddesses lord king god Lei Gong and lorddess king goddess Dianmu
they are reborn from the sky lord god Di Jun and the Earth (molecular earth matter) lorddess goddess Houtu after the liberation of the light of the big bang by the holy spirit lorddess Hsi Ho after the holy spirit lord god Huangdi dadi is born with his first wife the holy spirit lorddess goddess Luozu the molecular Earth Houtu and the creative space (at their side) then with his second wife and he gives birth to Hse Ho the holy spirit creator of the universe, liberator of the light of the big bang so that from the creative space helped by Hsi Ho the sky sky lord god Di Jun is born.
Then the light of the big bang falling Huangdi Dadi the god the very high of phase 3 big bang birth of the sky and the earth of Ghana becomes again holy spirit in the potential universe
Lord king god Lei Gong becomes "the god the very high", the central axis around which all the gods and goddesses come to organize because it is he who deploys the potential of the universe, he will thus organize the birth of the starry sky then the birth of the galaxies then the birth of the stellar system started with the starry sky. just like in the Big crunch phase resorption where he will organize the rebirth of the galaxies and stellar system then the fusion of the galaxies managing the decreasing space-time volume.

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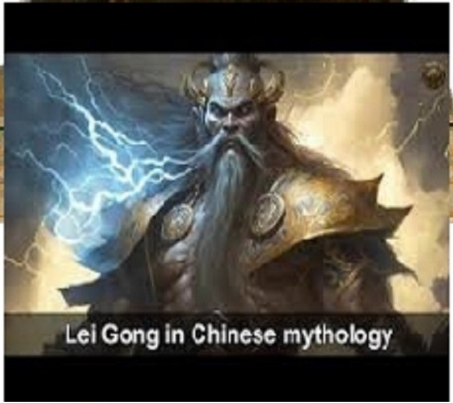
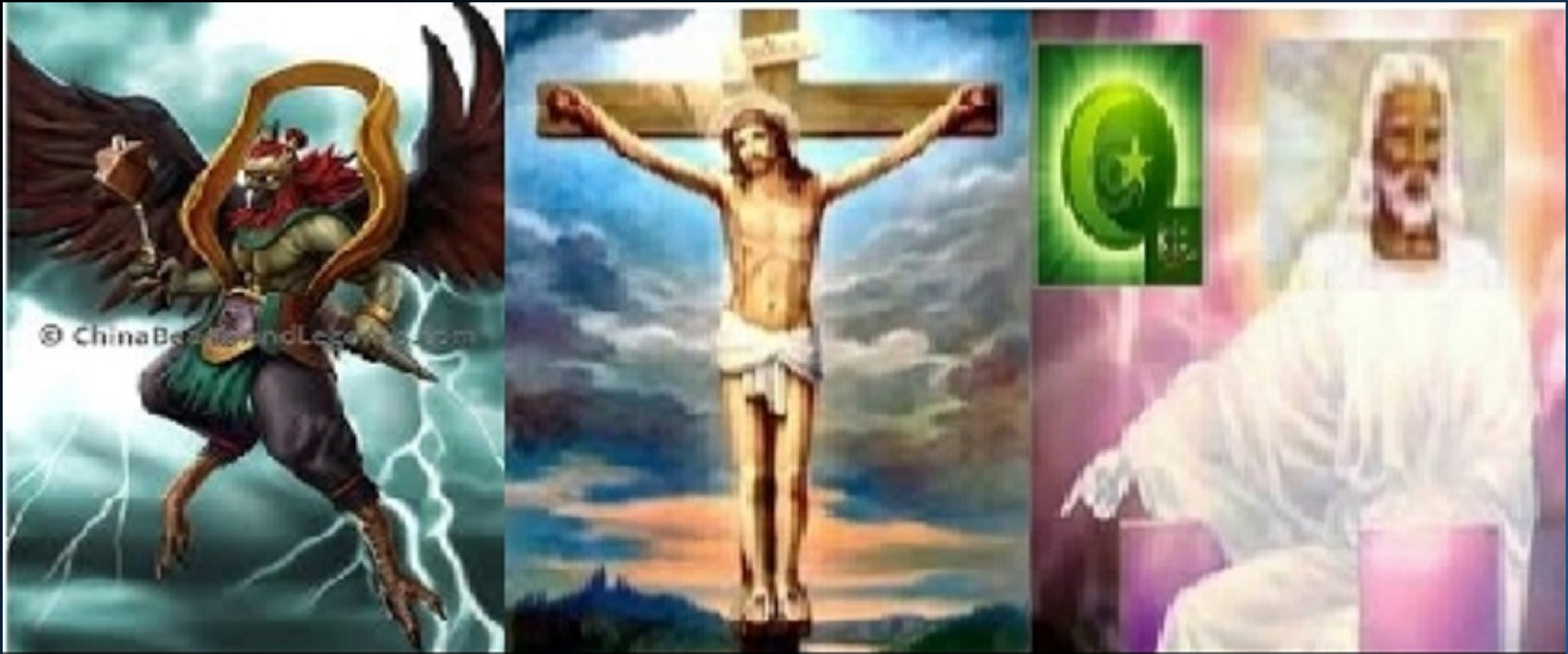

Lei Gong in Chinese mythology

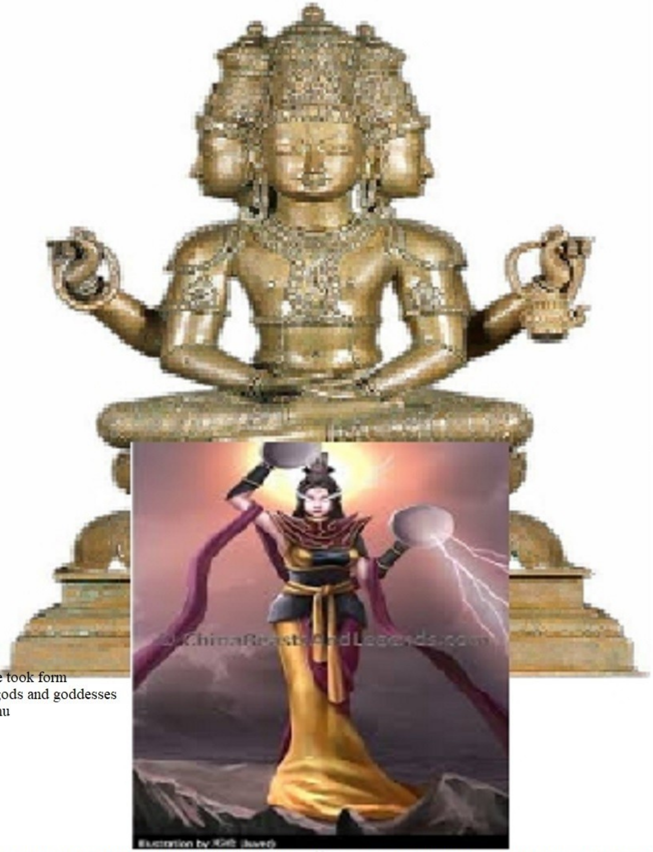
The commune divine nature
took forms of the principe king of gods and
goddesses as lord god Lei Gong

Connexion to Adveïdeïste Teaching : All is God God is All don't mean all is any type of God, every Gods or Goddesses are all. No !!!
It is just the description of the common Divine nature of all, all what exist is made of. this Common Divine nature manifest as Gods or Goddesses from some of Polytheïstic Kingdoms. From Hinduïst the living Ghana commun divin nature all is made of,(Brahma is not a living spirit type of god his ghana is still actif in the universe) manifest as Lord God Brahma omniprésence omniscience omnipotence and yogique omniprésence omniscience omnipotence that traditionnal Hinduiste call 'Brama-Shakti" but there is no Shakti in Brahma omnipresence omniscience omnipotence. the Lord God Brahma manifestation of the Ghana is not all but only a fraction of this Ghana tool of its manifestation from hinduïst Kingdoms. Some other manifestation from other Kingdoms exist as Amon from Egyptian Kingdoms.
The common divine nature take place Behind the Ego of all things and people that exist and just transform during the universe cycle
All is God Brahma, God Brahma is all mean, all is the Ghana commun divin nature all is made of the common divine nature the "mono" commun to all that compose the nature monoïst Brahman of each (individual omnipresence omniscience omnipotence.
The common divine nature of all is Brahma , the personnal divine nature of each is Brahman. The form each type of creature soul as non soul (mater emtyness void)are impermanent born and dye come out and disapear they are Brahman nature but each of them all are made of Brahma nature which as no beginning no end.
Every Body could repeat I am the Common Divine nature made of. and i am the commun divine nature manifested as my people and forme is soon a discipline of Yoga (you must personify during your life)
the contemplation of this Brahma nature as all what exist manifested as all what you can see, ear, smell touch think etc. is a discipline (with a mahassamadhi master to drive you)to reach Mahassamadhi level of Soul what we call a bouddha or a mahassatva
All the gods are Brahma, Brahma is all the gods mean all the gods are made of common divine and as you contemplate a god or a goddess even a King or a queen of univers any type of lord or lorddess people you contemplate a fraction of the reality common divine nature that took form of all what existe manifested as the lord or lorddess you contemplate.



As say the greatest teacher the religious precept must always be translated and understood it is not enough to learn by heart forbidding the interpretation: thus the word "Lord God" God in English, "seigneur dieu" God in French "Herr Gott" in German "Omo Kami" in Japanese, "Señor Dios" in Spanish translates into Indian Sanskrit by Ishvara Déva and in Arabic by Rab Allah, How do you understand what follows with regard to this

On left of the picture lord god Lei Gong king of gods and goddesses manifested from China Kingdoms translates in Arabish into Rab Allah Lei Gong
Of course Rab Allah LEi Gong is not the god who live in the Angelic Kingdoms the Islam Rab Allah creator of the universe father of the moleculare earth matter manifested from Angelic Kingdoms and former god of the Hebrews races but the worlds God translate into Allah in arabish.
There is only one single God living in the angélic Kingdoms but many other Gods and goddessses living in différent other polytheisitc Kingdoms



The commune divine nature took form
of the principles queen of gods and goddesses
as lorddess goddess Dianmu

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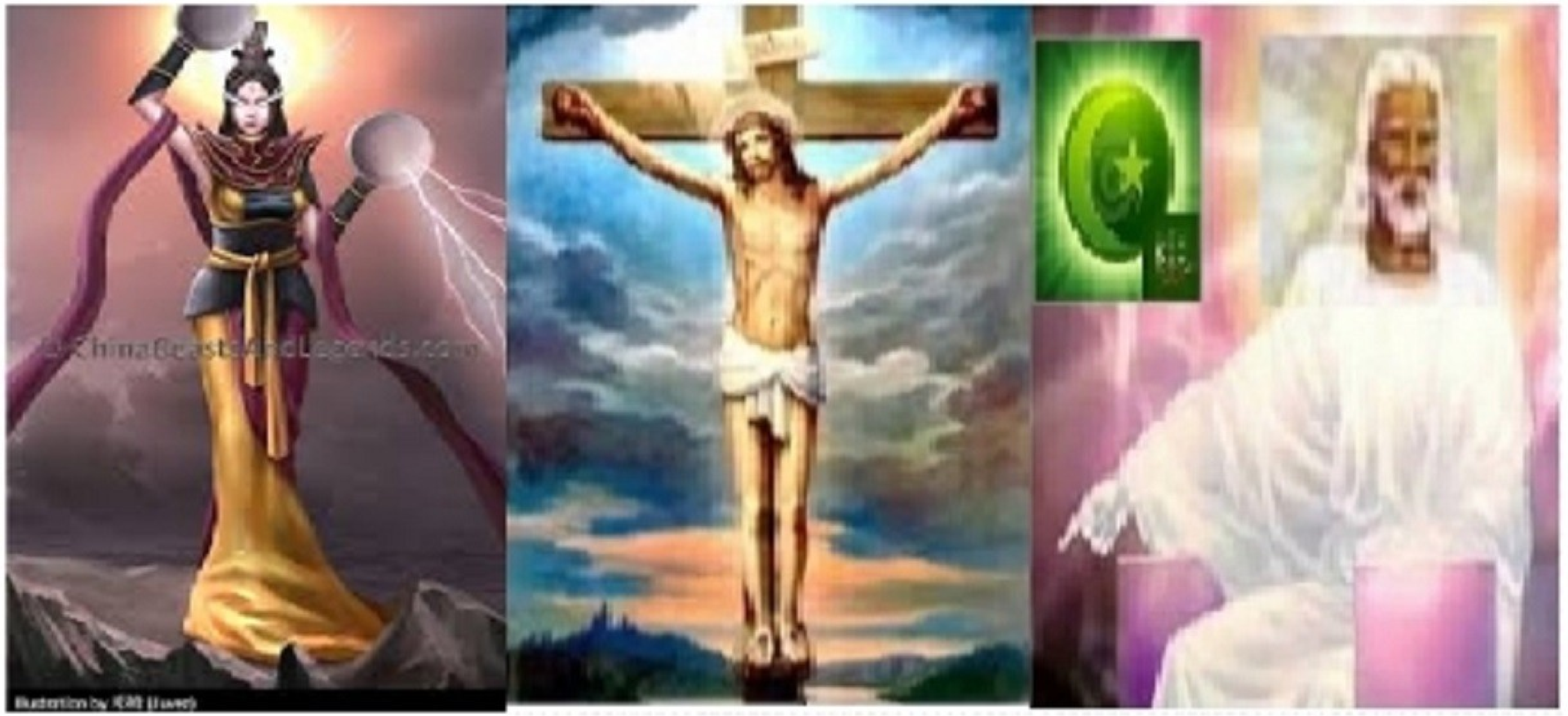
All the gods are Brahma, Brahma is all the gods mean all the gods are made of common divine and as you contemplate a god or a goddess even a King or a queen of univers any type of lord or lorddess people you contemplate a fraction of the reality common divine nature that took form of all what existe manifested as the lord or lorddess you contemplate



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On left of the picture lorddess goddess Dianmü the queen of gods and goddesses manifested from China Kingdoms.
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 Of course Al'iilahat Alluwrdiat Dianmü the queen of gods and goddesses is not a goddess who live in the Angelic Kingdoms? the only single one creature called a God who live inside the angleic Kingdoms is the Islam Rab Allah creator of the universe father of the moleculare earth matter manifested from Angelic Kingdoms and former god of the Hebrews races but the worlds God translate into Allah in arabish.
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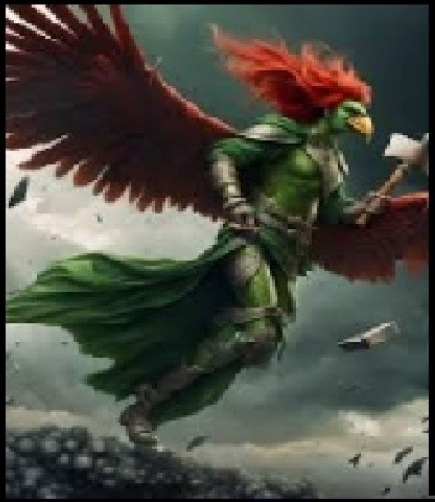

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Let's celebrate the king of gods and goddesses Lord king god Lei Gong the very high of Gods and goddesses for all the phases after the big bang.

Reminder to Bindu it is Long Wang the very High he makes the gods and goddesses reborn. during the phase creation of matter and antimatter it is Zao the god of the forge the creative accresion everything is organized around him he is at the center of Zhenwu dadi, during the birth phase of the molecular earth matter and the Sky It is Huangdi Dadi the very high of Gods and goddesses, everything is organized around him because by giving birth to nucleons and molecules he triggers the process of liberation of light and the beginning of the expansion after the big bang. After the Big Bang It is Lei Gong around whom all the gods and goddesses are organized, it is he who deploys the potential of the universe its potential to give birth to stars, to give birth to galaxies to give birth to stellar systems to give birth to ecosystems with biochemical life to give birth to elaborate plant, animal and cognitive life (humans on this planet) then at the big crunch to give birth to galaxies, stellar systems, ecosystem life with elaborate creatures. It is the very top of the phases after the big bang.

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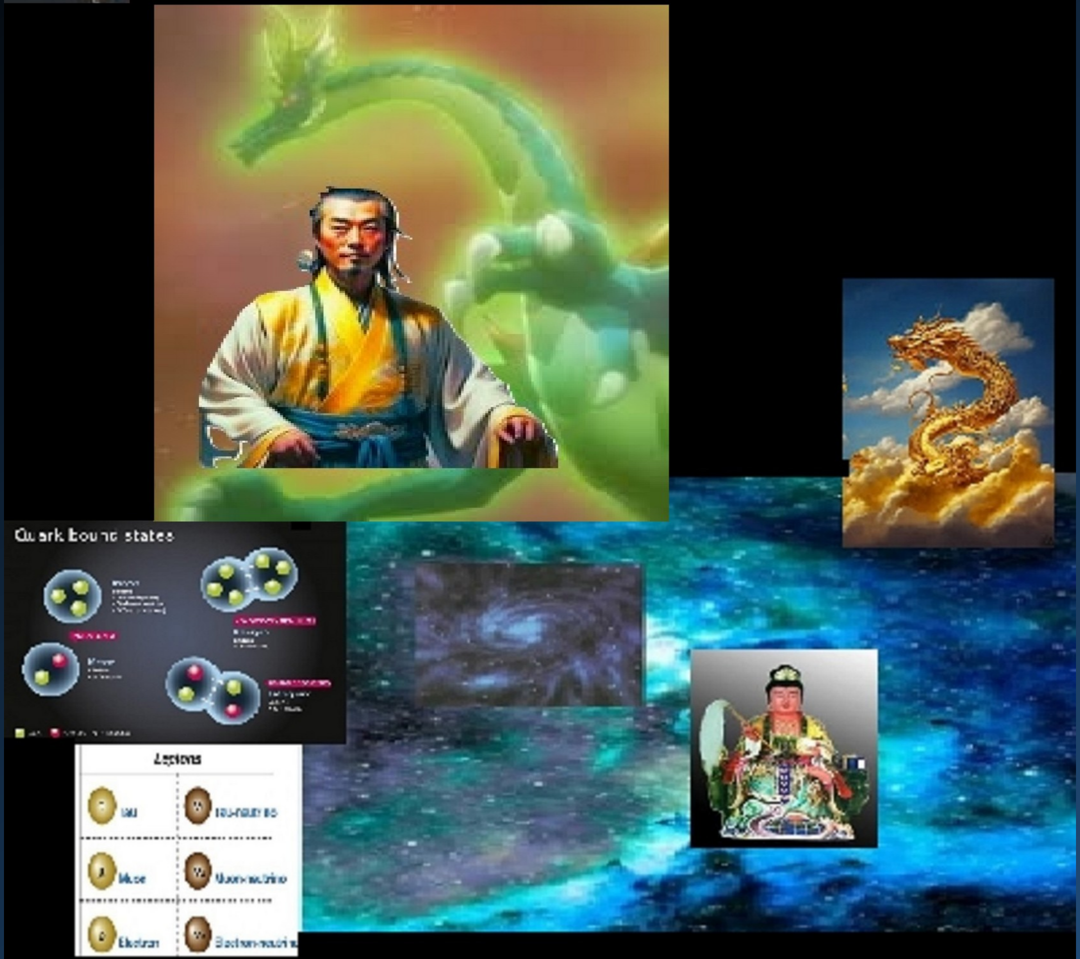
New moon lorddess goddess Ch'ang-O
the omniscience destroyer of the worlds lord of the worlds god Erlang Shen impulse the darkness lord god Yan Wang the husband god of the night lorddess goddess Jiutian Xuannü a to unfold using the pce vailable left by the Liberation of the Big bang light, the vein of dark matter on which lorddess goddess Houtu the molecular earth matter was born and developed begins to move to occupy the available space which creates a movement of expansion based on the laws of interaction between Emptiness lorddess goddess Nüwa and promiscuity of opulence lord god Fuxi between the darkness Lord god Yan Wang the night Jiutian Xuannü and the available space this engine of expansion is born as lorddess goddess Long Mu whose omniscience was shaped by Long Wang in the waters below lord god Hebo. A wind lorddess goddess Feng Pho Pho accompanied by his direction Lord god Chi Po, lord god Fei Lien, lord god Fengbo, lord god Fong-Pe then pushes the cosmos to expand and the space time lord Drgon God Pan Long sees his volume grow from Lorddess goddess Long Mu comes to be born the dragon of the cosmic void lord god Huang Long who wraps himself around the snake creator dragon Fucan Long (the very high king of the universe)
the gods and goddesses 'organize around Lei Gong the king of the gods and goddesses and the process of deployment of the potential universe in expansion can begin



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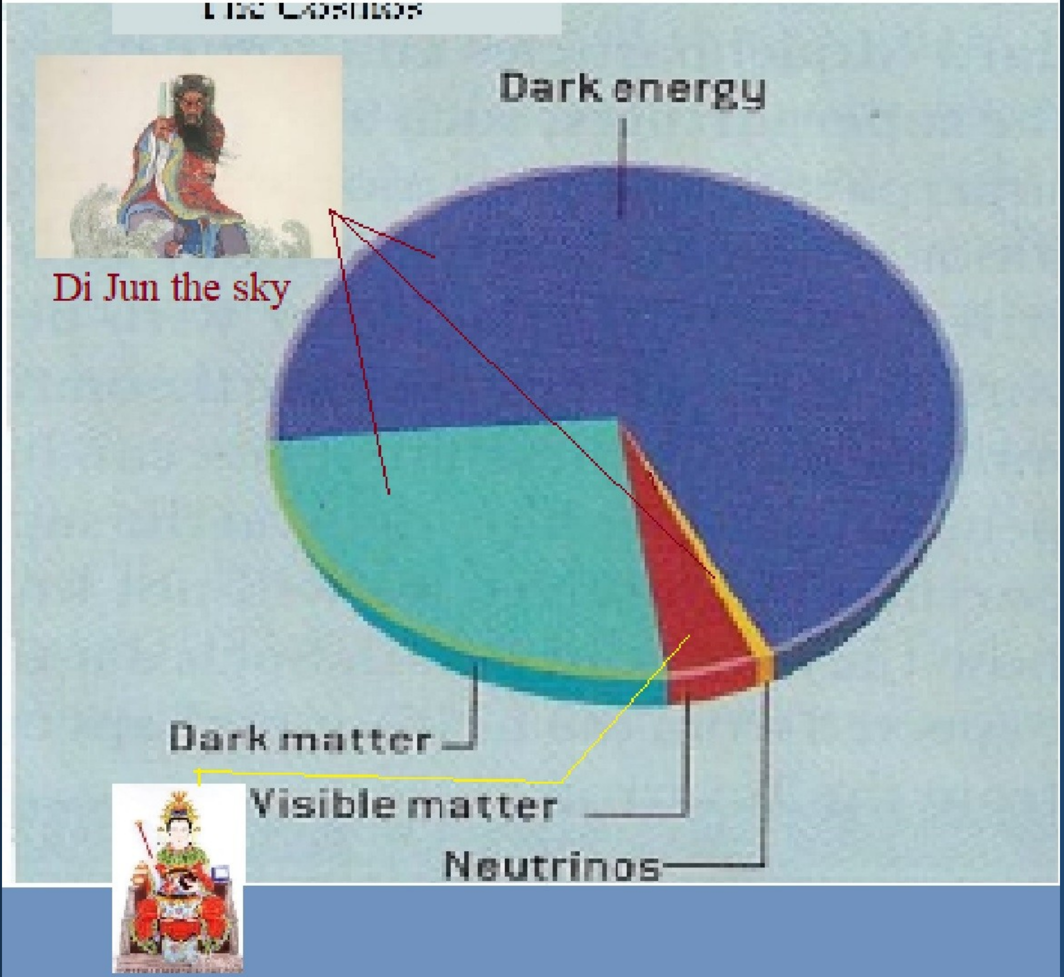
Let's celebrate the non-molecular aspect of the cosmos, Lord God Di Jun, and the molecular aspect of the cosmos, Lord Goddess Houtu, the molecular earth matter. the long creator on expension Yulong is aorund them making them interacting turning them into creator. Houtu made of all the hydrogen and helium molecules born during the final phase, the Big Bang, floats upon Di Jun the non moleculare aspect of the cosmos. The sky is made , of all non-molecular matter, including black matter, expression of Yan Wang the darkness noded by Fucan long : all those nuclei that didn't find an electron, those baryons, protons, neutrons... that didn't combine into nuclei; all those leptons, tau, tauneutrinos, muons, muons, neutrinos, electrons, electron neutrinos that didn't combine with nuclei; and those exotic particles including gluons, bosons, etc., part of it is expression of darkness like black matter other part expression of night jiutian Xuannü noded by Tian Long Yu Long on expension is both Fucan long in darkness(strong densities) and Tianlong in Night (weak densities) , the cosmic void lord god Huang long born in the sky after the Big Bang and then grows proportionally in the cosmos with expansion Huanglong also enrolled aroud Lorddess goddess Houtu as he enroll around Yulong.



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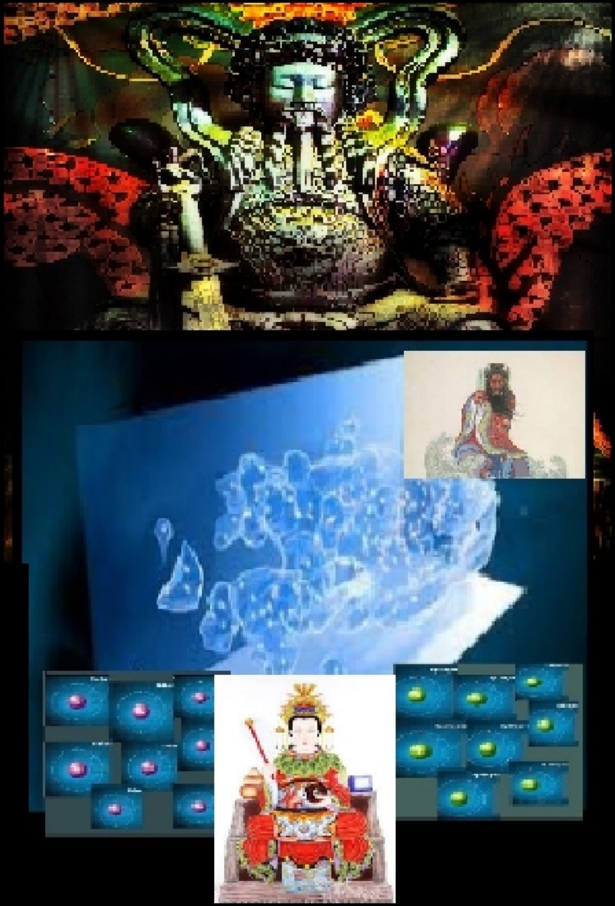
Celebrate the sky lord god Di Jun and the molecular earth matter lorddes goddess Houtu
they represent all the matter of the cosmos
Houtu the molecular earth matter all the molecular matter in the cosmos represents about 4.9% of the density of the cosmos and Di Jun the sky represents 97.1%. Yes the sky Lord god Di Jun is not only made of emptiness, it is also made of all the non-molecular matter including black matter and dark energy



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Let's celebrate the darkness lord god Yan Wang part of the drakness lord god Yan Wang in the cosmos the mix between supra and infra level of the universe is the black matter one of the darkness aspect in the cosmos tht is part of the sky lord god Di Jun On the black matter the moleculare matter Lorddess goddess Houtu born and developed as the black matter unfolds the moleculare earth matter is also unfolded.

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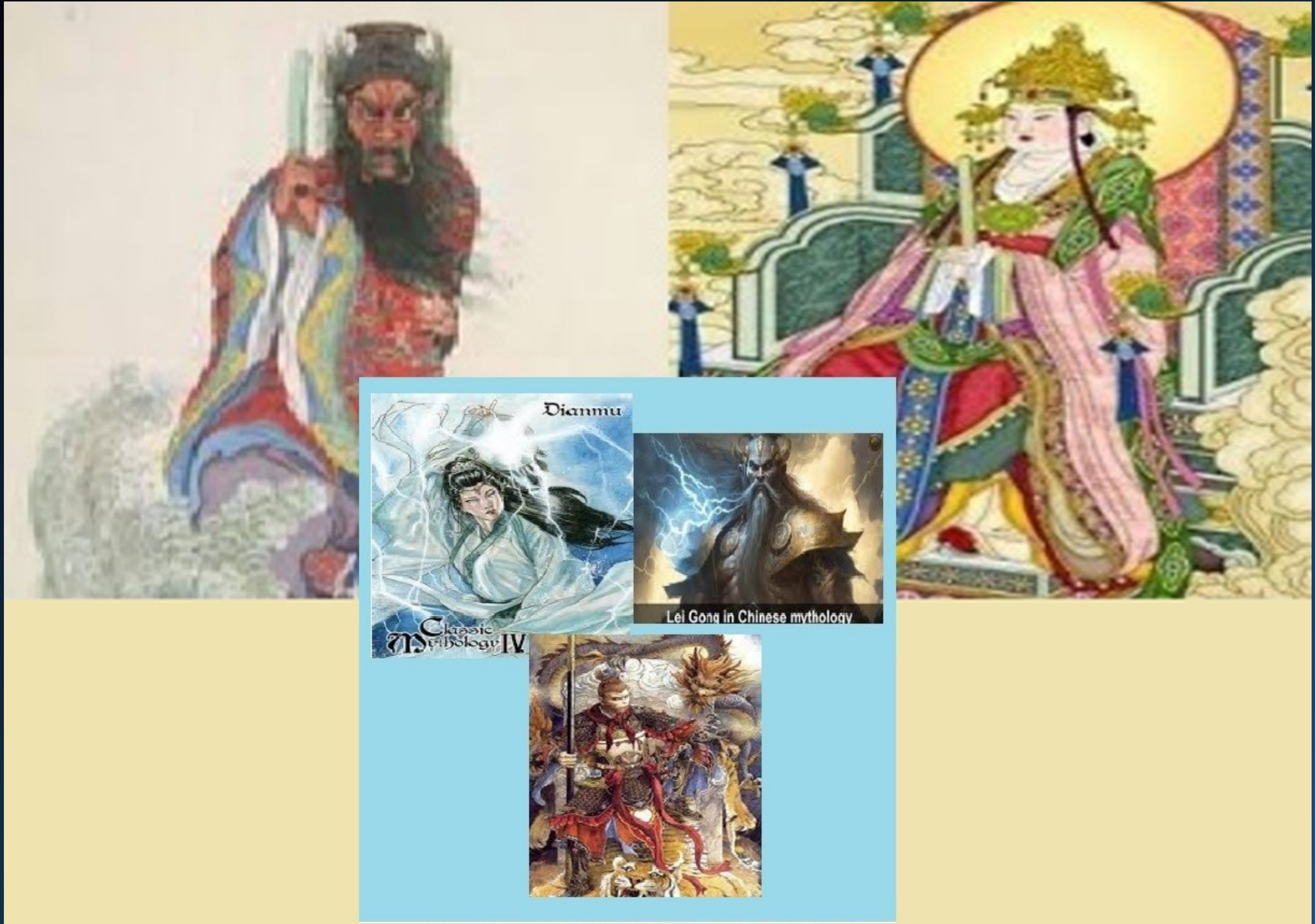
Let's Celebrate the non-moleculare sky aspect of the cosmos lord god Di Jun.
Di Jun is not only void vaccum without any matter in it. Meson Particles and letpons particles with exotic particles take place inside the sky as part of the sky that 's why Black matter and dark énergy are part of the sky.
The moleculare matter lorddess goddess Houtu took birth on Black matter before the sky was borned that's why Lorddess goddess Houtu developped herself inside the sky on black matter aspect of the sky Di Jun. On the begenning of the sky Di Jun there is no void just, space creator lorddess goddess Nüba left by the getting out of photon particles
Lorddess goddess Long Mu come out and the black matter move using this space creator left by the liberation of the Big Bang light the cosmos expend slowly and the dragon Huang Long the nake of the cosmic Void born inside the Sky Lord god Di Jun then Huang Long grow up and enroled the Snake creator Fucan Long who took form of all matter, non moleculare as moleculare inisde the cosmos.

Hydrogen
H
Helium
He


Dianmu
Classic Mythology IV
Lei Gong in Chinese mythology

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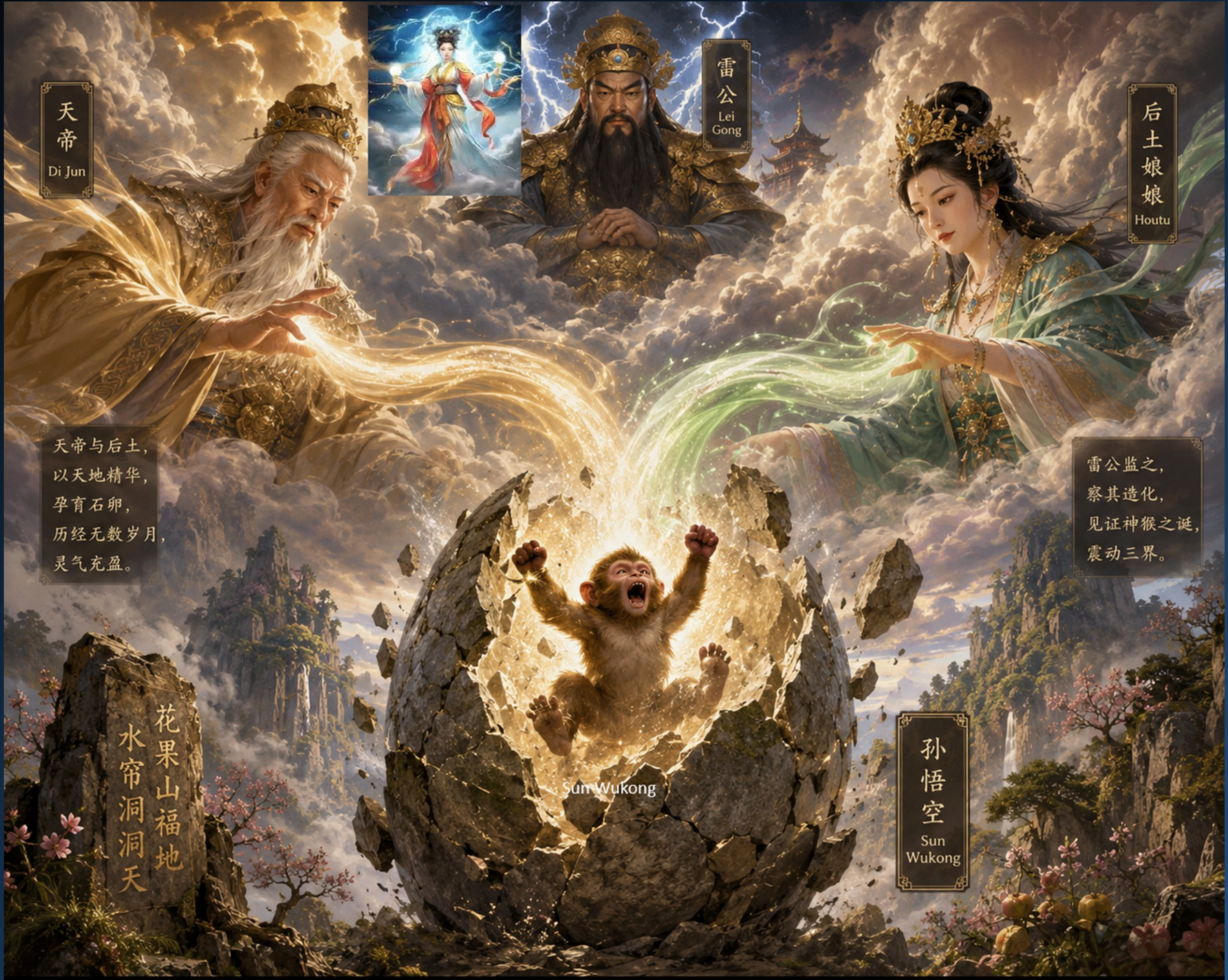
Let's celebrate the non-molecular aspect of the cosmos, Lord God Di Jun, and the molecular aspect of Earth Matter, Lord Goddess Houtu. Inside of them reborn from the king and the queen of gods Lei Gong and Dianmu Sun Wu Kong the intelligence that coordonate the fighting forces the vitalities forces Guan Di with Lei Gong wanting


天帝
Di Jun
雷公
Lei Gong
后土娘娘
Houtu
天帝与后土，
以天地精华，
孕育石卵，
历经无数岁月，
灵气充盈。
雷公监之，
察其造化，
见证神猴之诞，
震动三界。
花果山福地
水帝洞洞天
Sun Wukong
孙悟空
Sun Wukong

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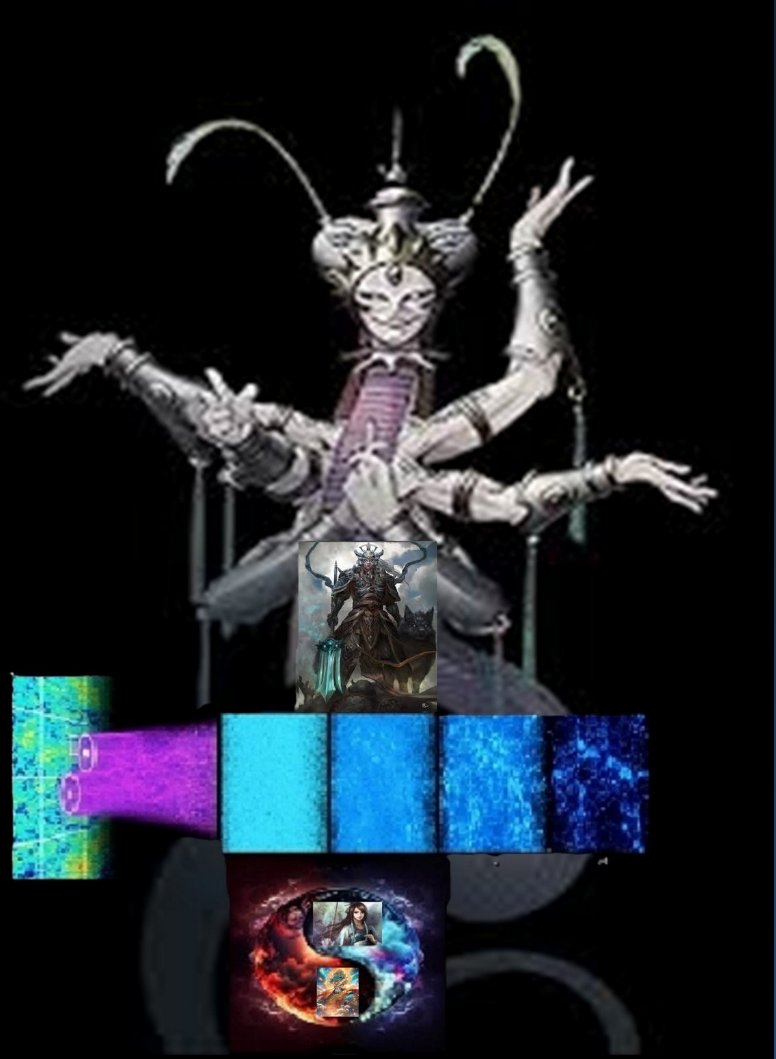
Let's celebrate the rebirth of Sun Wukong, the intelligence that coordinates fighting forces, vital forces, Lord Guan Di, with the design of Lei Gong, the king of the gods, and their supreme being (central axis, alpha and omega) of all phases after the Big Bang.

Lei Gong and Dian Mu were reborn in the universe of Heaven Di Jun and Earth Houtu, the molecular earth matter, which was then compact like a stone egg in Heaven Di Jun. Lei Gong and Dian Mu made Heaven Di Jun and Houtu, the molecular earth matter, interact together, and from the egg emerged Sun Wukong, son of Heaven and Earth, certainly, but also son of Lei Gong and Dian Mu, to whom he devoted himself.



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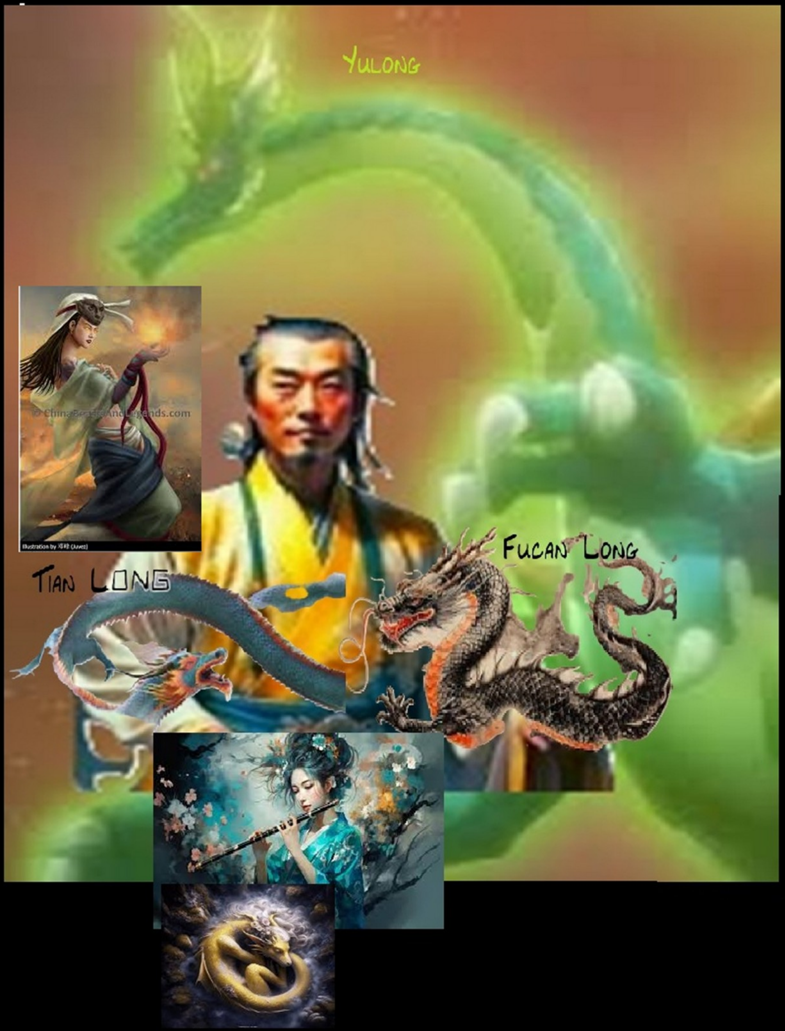
Let's celebrate the Cosmic force lord king od universe Shen long the manifestation of the cosmos showing différent aspects of its force :
After Big Bang the Shenlong start the after big bang expension using Black matter one of god Yan Wang the expression who interact with the Night goddess Jiutian Xuannü through them interacting driven by Erlang Shen the omniscience destroyer of the 3 worlds in charge of the universe deconfinementLet's celebrate the Cosmic force lord king od universe Shen long the manifestation of the cosmos showing différent aspects of its force :
After Big Bang the Shenlong start the after big bang expension using Black matter one of god Yan Wang the expression who interact with the Night goddess Jiutian Xuannü through them interacting driven by Erlang Shen the omniscience destroyer of the 3 worlds in charge of the universe deconfinement



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Let's celebrate the birth of Huang Long, the god of the cosmic void. His birth takes place in the sky. One part of Di Jun is the opulence of black matter, an expression of Fucan Long nodeed in the darkness of Yan Wang, and the other is the other types of non-molecular matter, the emptiness left by Nuba's maximal size after the release of the Big Bang light, an expression of Tian Long nodeed in the night of Jiutian Xuannü. The dark matter begins to extend its artery-like arms into the remaining void, and this is the birth of Lorddess Goddess Long Mu, the driving force of the post-Big Bang expansion. Long Mu increases the volume of the cosmos, and in doing so, gives birth to Huang Long, the cosmic void that did not exist in the universe and cosmos before. With Huang Long, the cosmos grows in volume, introducing the emptiness of the cosmic void in addition to what constituted the sky.

Yulong
Tian Long
Fucan Long
LONGMU
AND THE
DRAGONS

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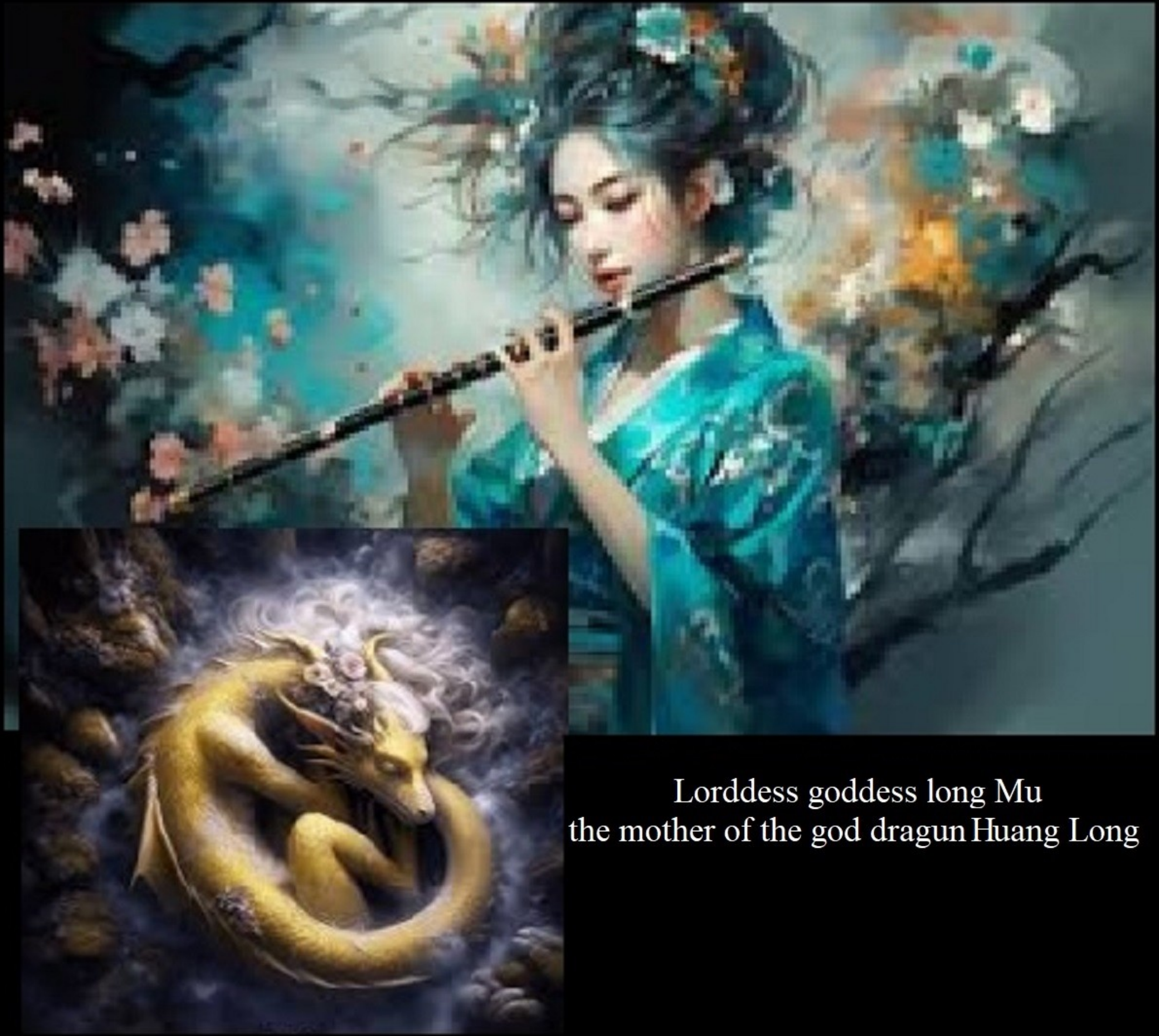
Let's celebrate the birth of the King and queen of gods lord king god Lei Gong and his wife goddess Dianmu. They are reborn from Sky Lord god Di Jun and molecular earth matter lordess goddess Houtu. Huangdi Dadi ended his work inside the universe and from Ghana return to the stte of life holy spirit. and Lei Gong reborning is the new higher lord god of all after big bng phase, the alpha and omega of all after big bng phases because Lei Gong is in charge of the universe potentialities deployment and gods organize their work in the universe function of the possibilities Lei Gong offer them. It is Dianmu the acting power taht deploys the potentialities by organizing gods and goddesses for that. Lei Gong begins to unleash the potential of the universe after the Big Bang by sending Dianmu to serve Erlang Shen, the omniscience destroyer of the three worlds. Lei Gong transforms Long Wang into the omniscience creator of the three worlds, building a tool for universe expansion. This tool, this omniscience, is born as the Lorddess Goddess Long Mu, who will become Erlang Shen, the tool to deconfine after the Big Bang. Black Matter's arms unfold into the void, allowing the cosmos to expand. In doing so, Long Mu gives birth to Huang Long, enabling the cosmos to grow by expanding the cosmic void within it.



Lorddess goddess long Mu
the mother of the god dragun Huang Long

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Celebrate the birth of lorddess goddess Long Mu and the king of gods lord god Lei Gong, they are children of heaven and the molecular earth matter child of space time and its reorganizing power of space time.

After the end of the Big Bang process the cosmos is 300,000 light years of volume filled with matter molecules and particles there is space available but no void the omniscience creator of the 3 worlds lord of the 3 worlds god Long Wang organizes the principles to shape an expansion engine in order to provide the omniscience destroyer of the 3 wolrds lord of the 3 worlds god Erlang Shen with the tools necessary to continue the deconfinement of the universe.

the cosmos is then immobile with a volume of 300,000 years of light it needs an expansion engine with a starter it shapes the necessary omniscience and makes it born from the sky lord god Di Jun and from the Earth lorddess goddess Houtu it is lorddess goddess Long Mu the mother of the dragon god huanglong the dark matter expression of darkness lord god Yan Wang the husband of the night goddess lorddess goddess Jiutian Xuannü dark matter also one of the forms of opulence the full lord god Fuxi , the full opulence lord god Fuxi as darkness lord god Yan Wang then begins to occupy the emptiness lorddess goddess where the night lorddess goddess Jiutian Xuannü stands and thus the dark matter lord god Yan Wang but also the opulence that it represents lord god Fuxi unfolds increasing the volume. the consequence is the birth of the dragon Huang Long son of lorddess goddess Long Mu he is the void in the cosmos the absence of all matter. Thus cosmic void the dragon Huang Long is added to the emptiness lorddess goddess Nüwa and huang Long grows inside Nüwa making Nüwa growing up

Dianmu
LONGMU
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Let's celebrate the sky lord god Di Jun and the molecular earth matter lorddess goddess Houtu. From them were reborn the king and queen of gods, Lord King God Lei Gong and his wife, Lorddess Queen Goddess Dianmu. Lei Gong became the new Higher Lord God (the Alpha and Omega) after Huangdi Dadi ended his work in the universe and became a holy spirit. Lei Gong unleashed the potential of the universe; he became the central axis of the gods' functioning, all of whom depended on him. Dianmu was the power that organized the gods together and prevented those who were not meant to work from doing so. Lei Gong first unleashed the potential of the universe to expand after the Big Bang, where it had stagnated at 300,000 light-years. Inside the sky Di Jun stands the black matter, expression of Lord God Yan Wang, the darkness upon which Houtu, molecular earth matter, is and developed. In Di Jun, all the rest of non-molecular matter that is part of Di Jun, including dark energy and other particles born during the Big Bang, leptons not combined into molecules, nuclei without electrons, protons, neutrons, only Mesons and other exotic particles. A part is what is called Black matter (non-baryonic) and is an expression of the darkness, Lord God Yan Wang, knotted by the long creator in expansion, Yulong in the form of Fucanlong. Another part is of a lesser density in the cosmic volume and therefore its expression of the night, Jiutian Xuannü, knotted by the long creator, Yulong in the form of Tian Long, while the black matter is made of non-baryonic matter, denser, upon which Houtu, molecular matter, developed. Lei Gong, deploying the potential of the universe, commands Long Wang, the engine of expansion after the Big Bang. This omniscience is born in the waters below Hebon as the lorddess goddess Long Mu. In the cosmos, Long Mu is born from the emptiness Nüwa that the night offers in the low-density zones. Lorddess goddess Jiutian Xuannü in the darkness, lord god Yan Wang who represents opulence Fuxi. In Nüwa, the void contains non-baronic particles, but no Black Matter. The void takes the form of night, Jiutian Xuannü, and the opulence that reacts with it, Fuxi, takes the form of darkness. Yan Wang Dianmu uses Niulang, love, and Zhinü, his active power, so that void and opulence love each other (interact together), and does the same between night, Jiutian Xuannü, and darkness. Yan Wang makes Niulang and Zhinü interact together. Desire, Baimei Shen, can then emerge from their interaction and arouse desire for opulence. Fuxi, in the form of darkness, Yan Wang, in the cosmos as black matter, deploys into the void of Nüwa, the low-density zones of Jiutian Xuannü. This movement is Lorddess Goddess Long Mu, the engine of expansion after the Big Bang. She becomes the tool of the Lord of the Worlds, Erlang Shen, to deconfine the volume of the universe and cosmos, the sky. Dijun and the Houtu earth then begin to move; within them, Long Mu is born, and the volume begins to grow from this interplay between emptiness (Nüwa) and opulence (Fuxi), between night (Juitan Xuannü), knotted by Tian Long, and darkness (Yan Wang), knotted by Fucan Long. Long Mu increases the volume, giving birth to a cosmic void. Lord God Huang Long appears in the cosmos at this moment (there was none in the volume before). Then, growing, Huang Long knots itself to Fucanlong, the form of Yulong in the darkness (high density) expanding. Then, cosmic void grows between the arteries of dark matter, allowing the night (Juitan Xuannü) to decrease its density. All the matter particles it contains in the cosmos are in the cosmic void. Huang Long knots itself to Tian Long, and thus Huang Long knots itself to Yulong, which is expanding, both Tian Long and Fucanlong. The same happens with the longs of Nüwa and Fuxi. Yulong, expanding, is both Nüwalong and Fuxi long. We then see all the work of the omniscient destroyer of worlds, Lord of the Worlds God Erlang Shen, in charge of the deconfinement, which will allow Lei Gong to deploy the expanding potential.

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Let's celebrate the interaction between the emptiness lorddess god Nüwa and the emptiness lord god Fuxi. After the Big Bang, when all the photons of light have left the universe and cosmos, and everything falls back into darkness, the interaction between emptiness—the magma of particles and molecules born during the Big Bang—and emptiness—born from the combination of protons, neutrons, and electrons into molecules—along with the space left by the photons escaping from the cosmos, gives rise to Nüwa at its greatest size. A movement is created: the arms of black matter, one of the expressions of Yan Wang, the god of darkness, upon which the molecules were born, slowly begin to unfold in the remaining available space of Nüwa. This mechanism is the goddess Long Mu who gradually gives birth to the lord god Huanglong, the cosmic void. There was no cosmic void before, only available space allowing movement; this void is additional space to allow Black Matter's arms to deploy, pushing the limits of the cosmos to expand.

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Let's celebrate the rebirth of the king and queen of gods and goddesses: Ghana, in charge of the unfolding of the universe's potentialities after the Big Bang, and his acting power, Lord God Lei Gong and Lord Goddess Dianmu.

Following the previous final destruction of the cosmos, Lei Gong ascended to the firmament of the waters above Guan Yin, becoming Spirit and preparing his rebirth, fostering the unfolding of the universe's potential without, however, being the supreme being of the Bindu phases: the creation of matter and antimatter and the birth of heaven and molecular earth matter. But once the Big Bang was complete, with the birth of heaven, Lord God Di Jun, and molecular earth matter, Lord Goddess Houtu, he was reborn, passing from spirit to Ghana once more. He is then the new supreme being of the gods, their central axis around which the two gods and goddesses are organized. During the Bindu phase, it was the role of Long Wang, the 'creative omniscience'; during the creation of matter and antimatter, it was Zao, the creative acceleration; during the birth of heaven and Earth, it was Huangdi Dadi, the Father of Molecular Matter; after the Big Bang, it is Lei Gong.

He unleashes the potential, and the gods redirect their work to benefit from it. He is reborn from Di Jun, the non-molecular aspect of heaven, and Houtu, the molecular aspect of the cosmos. Lei Gong is the intelligence that unleashes the potential; Dianmu is the active power of this intelligence, which, on the ground, implements the transformations necessary for the unleashing of this potential, reorganizing the gods and goddesses.

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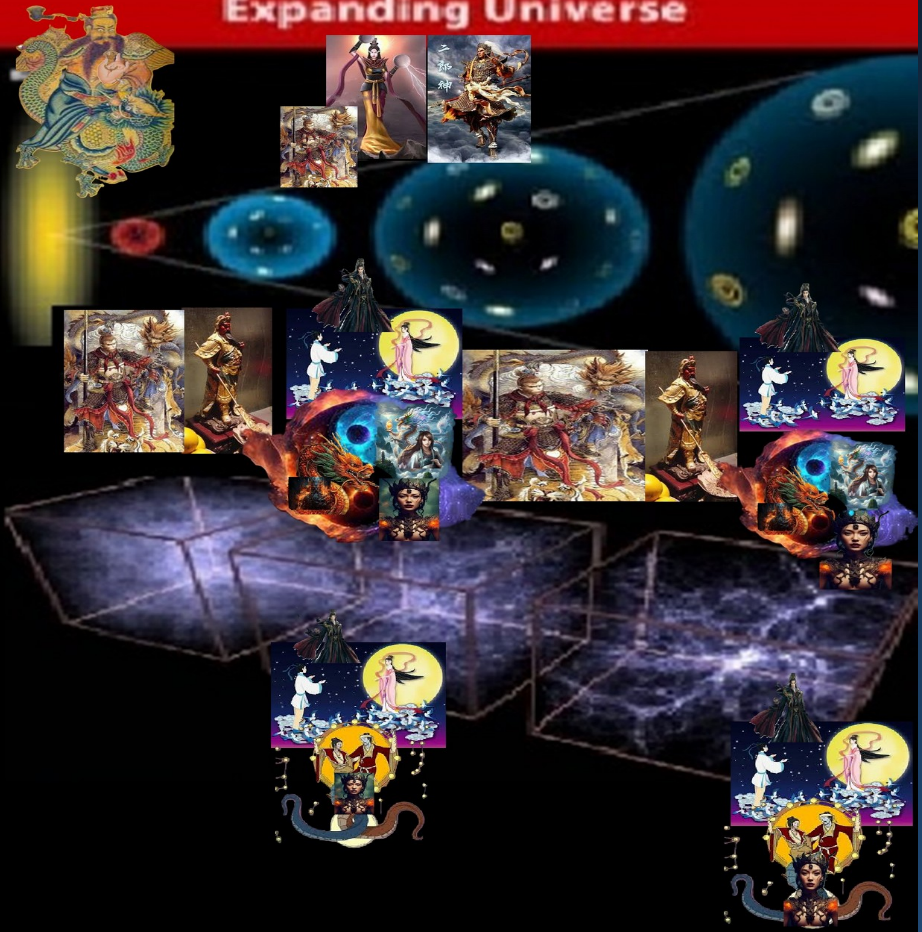
Let's celebrate the interaction between the emptiness lorddess god Nüwa and the opulence lord god Fuxi. After the goddess Long Mu gave birth to Huanglong, Huanglong, the cosmic cide, joined the emptiness Nüwa, which before his birth existed in the cosmos of emptiness, between the components of particles and molecules, plus the creative space Nüwa, in addition to what it is in the infra-universe and the supra-universe. Nüwa thus grows as Huanglong grows in the cosmos, which offers Fuxi, the opulence, a larger space to expand. The arms of Black Matter, one of Yan Wang's expressions in the cosmos, can then deploy into more space, and thus the engine of expansion is launched after the Big Bang.

Expanding Universe



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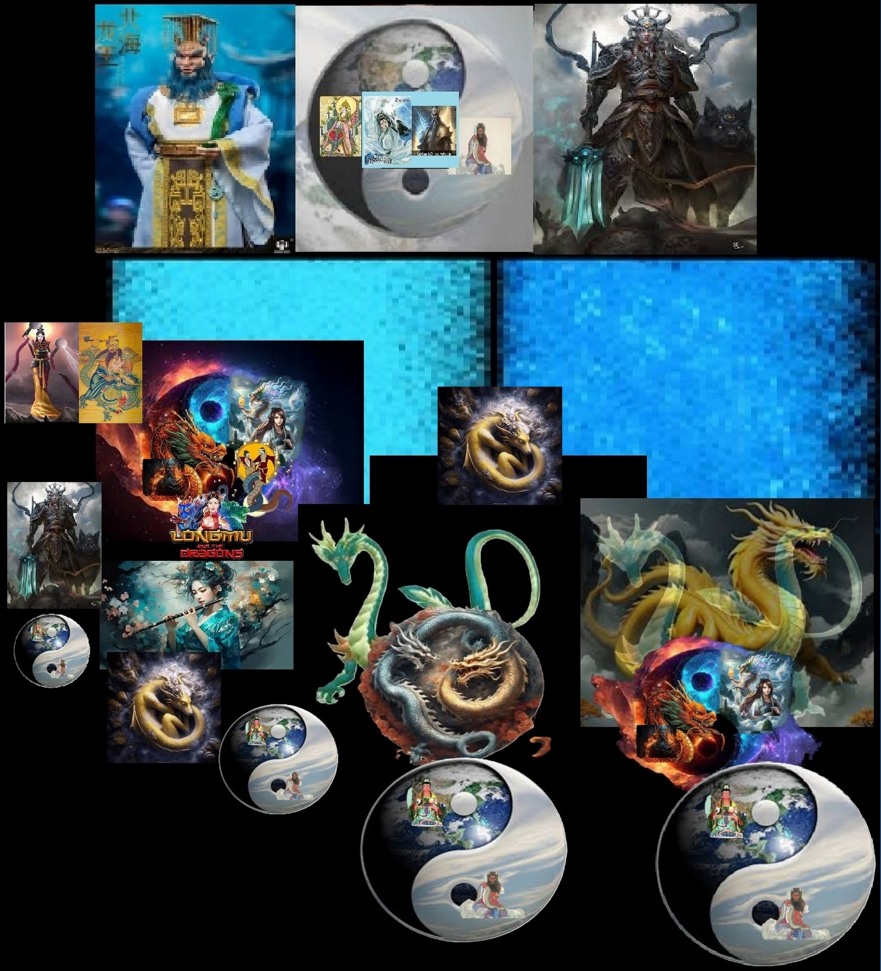
Let's celebrate the rebirth of Sun Wukong, the intelligence that coordinates fighting forces, vital forces, Lord God Guan Di, with the design of Lei Gong, the king of the gods, and their supreme being (central axis, alpha and omega) of all phases after the Big Bang.
Lei Gong and Dianmu resurrect Lord God Sun Wukong. Lei Gong then unleashes the potential for expansion after the Big Bang in the universe. He sends Dianmu to support Er Lang Shen, the omniscient destroyer of the three worlds, in charge of the universe's deconfinement. Dianmu works with Sun Wukong to coordinate Guan Di, the forces of vital fighting power, to expand the cosmos in service to Er Lang Shen. After Dianmu sent Niulang and Zhinü to awaken love between Emptiness Nüwa and opulence Fuxi and love between Darkness Yan Wang who are part of the opulence at this moment of the universe with night Jiutian Xuannü who are part of the emptiness at this moment of the universe. Zhinü, the chief of the love deities, brings forth Baimei Shen from this love, giving the black matter the desire to unfold in the void. Sun Wukong then illuminates Guan Di, who begins to work more effectively in the direction Lei Gong desires. The black matter receives vitality to unfold in the void between its arteries because Long Mu, the engine of expansion, receives from Guan Di the strength and vitality of this movement illuminated by Sun Wukong within the space-time Pan Long and his active power (his wife). The void Nüwa in the form of Night Jiutian Xuannü and the opulence Fuxi in the form of Darkness Yan Wang interact and increase the volume of space-time. It is the action of Erlang Shen that bears fruit thanks to the support of the combative forces of vitality Guan Di brought by Sun Wukong and Dianmu.



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Let's celebrate the sky lord god Di Jun and the molecular earth matter lorddess goddess Houtu. From them were reborn the king and queen of gods, Lord King God Lei Gong and his wife, Lorddess Queen Goddess Dianmu. Lei Gong became the new Higher Lord God (the Alpha and Omega) after Huangdi Dadi ended his work in the universe and became a holy spirit. Lei Gong unleashed the potential of the universe; he became the central axis of the gods' functioning, all of whom depended on him. Dianmu was the power that organized the gods together and prevented those who were not meant to work from doing so. Lei Gong first unleashed the potential of the universe to expand after the Big Bang, where it had stagnated at 300,000 light-years. Inside the sky Di Jun stands the black matter, expression of Lord God Yan Wang, the darkness upon which Houtu, molecular earth matter, is and developed. In Di Jun, all the rest of non-molecular matter that is part of Di Jun, including dark energy and other particles born during the Big Bang, leptons not combined into molecules, nuclei without electrons, protons, neutrons, only Mesons and other exotic particles. A part is what is called Black matter (non-baryonic) and is an expression of the darkness, Lord God Yan Wang, knotted by the long creator in expansion, Yulong in the form of Fucanlong. Another part is of a lesser density in the cosmic volume and therefore its expression of the night, Jiutian Xuannü, knotted by the long creator, Yulong in the form of Tian Long, while the black matter is made of non-baryonic matter, denser, upon which Houtu, molecular matter, developed. Lei Gong, deploying the potential of the universe, commands Long Wang, the engine of expansion after the Big Bang. This omniscience is born in the waters below Hebon as the lorddess goddess Long Mu. In the cosmos, Long Mu is born from the emptiness Nüwa that the night offers in the low-density zones. Lorddess goddess Jiutian Xuannü in the darkness, lord god Yan Wang who represents opulence Fuxi. In Nüwa, the void contains non-baronic particles, but no Black Matter. The void takes the form of night, Jiutian Xuannü, and the opulence that reacts with it, Fuxi, takes the form of darkness. Yan Wang Dianmu uses Niulang, love, and Zhinü, his active power, so that void and opulence love each other (interact together), and does the same between night, Jiutian Xuannü, and darkness. Yan Wang makes Niulang and Zhinü interact together. Desire, Baimei Shen, can then emerge from their interaction and arouse desire for opulence. Fuxi, in the form of darkness, Yan Wang, in the cosmos as black matter, deploys into the void of Nüwa, the low-density zones of Jiutian Xuannü. This movement is Lorddess Goddess Long Mu, the engine of expansion after the Big Bang. She becomes the tool of the Lord of the Worlds, Erlang Shen, to deconfine the volume of the universe and cosmos, the sky. Dijun and the Houtu earth then begin to move; within them, Long Mu is born, and the volume begins to grow from this interplay between emptiness (Nüwa) and opulence (Fuxi), between night (Juitan Xuannü), knotted by Tian Long, and darkness (Yan Wang), knotted by Fucan Long. Long Mu increases the volume, giving birth to a cosmic void. Lord God Huang Long appears in the cosmos at this moment (there was none in the volume before). Then, growing, Huang Long knots itself to Fucanlong, the form of Yulong in the darkness (high density) expanding. Then, cosmic void grows between the arteries of dark matter, allowing the night (Juitan Xuannü) to decrease its density. All the matter particles it contains in the cosmos are in the cosmic void. Huang Long knots itself to Tian Long, and thus Huang Long knots itself to Yulong, which is expanding, both Tian Long and Fucanlong. The same happens with the longs of Nüwa and Fuxi. Yulong, expanding, is both Nüwalong and Fuxi long. We then see all the work of the omniscient destroyer of worlds, Lord of the Worlds God Erlang Shen, in charge of the deconfinement, which will allow Lei Gong to deploy the expanding potential.

LONGMU AND THE DRAGONS

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Waters above
Waters Below
龍

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Let's celebrate the expanding universe and cosmos. On expansion, Mazu, the universe, takes the form of Wang Mu Nyang Nyang, the expanding universe, and the quantum node universe. Fuzanlong, the long creator, takes the form of Yu Long, the long creator, the quantum node universe, expanding. Tong Wang Kong, the divine universal cosmic lingam, is both universe and cosmos. On expansion, his divine universal aspect is Wang Mu Nyang Nyang, the long creator, the higher lord king of the expanding universe. Yulong is knotted within Wang Mu Nyang Nyang, therefore within Tong Wang Kong, and this is what constitutes the architecture of the expanding universe. The architecture changes throughout the expansion; what changes, what moves, changes state within the divine universal cosmic lingam. Tong Wang Kong is Pangsu within Tong Wang Kong. Pangsu is both the universe and the cosmos, and during its expansion, its universal divine aspect is Wang Mu Nyang Nyang, the expanding universe that shapes the cosmos.

The waters of the universe are an aspect of the expanding universe; they are an aspect of Wang Mu Nyang Nyang, knotted by Yulong in Tong Wang Kong and Pangsu, which modifies the Yuanshi Tianzun architecture and transforms the cosmos. Guan Yin is the source of all matter, the part of the universe where the universal divine energy Fengshuang, which is expanding, is the result of the oscillation of Wang Mu Nyang Nyang and transmutes in Guan Yin into matter, knotted by Yulong, which in the upper waters takes the form Qinglong, while in the lower waters, Hebo Fengshuang transmutes into intelligence (gods), knotted by Yulong, which takes the form Jiaolong in the lower waters. Yulong connects the upper waters of Guan Yin with the lower waters of Hebo because he is simultaneously Qinong and Jiaolong in expansion; thus, he makes Guan Yin interact with Hebo in the mixed waters, making them creators and shapers of the cosmos. These are the internal mechanisms of Wang Mu Nyang Nyang, which thus shape the cosmos. We then observe in Wang Mu Nyang Nyang that aspects are transformed in the infra-universe, others in the supra-universe, and interact in the mixed universe, generating transformations in the cosmos.

In the waters below, Hebo is born from the emptiness of Nüwa and the opulence of Fuxi, from the movement between darkness, Yang Wang and Night, Jiutian Xuannü. It is an intelligence driving expansion after the Big Bang, born and shaped by Long Wang in Hebo under the impulse of Lei Gong, who deploys the potential of the universe. Using Hebo, he thus obtains the knowledge of Wenchang Dijun on how to expand the cosmos and create cosmic void within it. Erlang Shen uses this intelligence to deconfine the volume. This intelligence is born as the lorddess goddess Long Mu. Lei Gong, in charge of deploying the potential of the universe, uses it to gradually give birth to the god Huang Long, the cosmic void whose omniscience is shaped by Long Wang in the waters below, giving Erlang Shen yet another tool to deconfine the volume of the universe and cosmos. The opulent Fuxi of dark matter, an expression of darkness, Long Wang unfolds in the night, using the emptiness of Nüwa to create an expansive movement. The primordial molecular sheet Lady Yin, born from the arms of dark matter, expands with the dark matter into an ever-increasing volume, and the tortule Wadang-Xuanwu's strength to neutralize Heilong gradually diminishes.

Waters above
二郎
Waters Below
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Let's celebrate the waters of the universe: the waters above, Lorddess Goddess Guan Yin, the part of the universe where the universal divine energy Fengshuang transmutes into matter; and the waters below, Lord God Hebo, the part of the universe where the universal divine energy Fengshuang transmutes into intelligence (gods and demons). Hebo and Guan Yin are two mechanisms of the universe that interact with each other. During expansion, they are in Wang Mu Nyan Nyang, the expanding universe, Yulong, the expanding creator, knotting Hebo and Guan Yin together. In the waters above, Guan Yin takes the form Qinglong, the long creator, knotting into all forms of matter, while in the waters below, Hebo Yulong, the long creator, takes the form Jiaolong, the long creator, knotting into all forms of intelligence. Hebo and Guan Yin interact together, creating the mingled waters. The gods and goddesses act within Guan Yin and Hebo, like the faculties of the universe, triggering the interactions between the waters above Guan Yin and the waters below Hebo. After the Big Bang, the king of the gods, Lei Gon, born to Houtu and Di Jun, becomes the supreme god (their central axis that organizes them). He is in charge of unleashing the universe's potential after the Big Bang. He begins by restarting the expansion and commands Long Wang to shape the intelligence driving this expansion after the Big Bang. She works on the interplay between emptiness N¨wa and opulence Fuxi, notably the opulence of Black matter, an expression of darkness Yan Wang, and the emptiness of the night zone Jiutian Xuannü, the low-density zone, notably the space between the arms of black matter, and she is born as the lorddess goddess Long Mu. Dark matter begins to expand in the emptiness between her arms, and the cosmos begins to expand, giving birth to Huanglong, the cosmic void. The Turtle Wadang Xuanwü is still active and neutralizes the god Heilong, allowing Lady Yin, the primordial nursery nebula, to expand into a larger volume.

LONGMU
and the
DRAGONS

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Let's celebrate the sky lord god Di Jun and the molecular earth matter lorddess goddess Houtu. From them were reborn the king and queen of gods, Lord King God Lei Gong and his wife, Lorddess Queen Goddess Dianmu. Lei Gong became the new Higher Lord God (the Alpha and Omega) after Huangdi Dadi ended his work in the universe and became a holy spirit. Lei Gong unleashed the potential of the universe; he became the central axis of the gods' functioning, all of whom depended on him. Dianmu was the power that organized the gods together and prevented those who were not meant to work from doing so. Lei Gong first unleashed the potential of the universe to expand after the Big Bang, where it had stagnated at 300,000 light-years. Inside the sky Di Jun stands the black matter, expression of Lord God Yan Wang, the darkness upon which Houtu, molecular earth matter, is and developed. In Di Jun, all the rest of non-molecular matter that is part of Di Jun, including dark energy and other particles born during the Big Bang, leptons not combined into molecules, nuclei without electrons, protons, neutrons, only Mesons and other exotic particles. A part is what is called Black matter (non-baryonic) and is an expression of the darkness, Lord God Yan Wang, knotted by the long creator in expansion, Yulong in the form of Fucanlong. Another part is of a lesser density in the cosmic volume and therefore its expression of the night, Jiutian Xuannü, knotted by the long creator, Yulong in the form of Tian Long, while the black matter is made of non-baryonic matter, denser, upon which Houtu, molecular matter, developed. Lei Gong, deploying the potential of the universe, commands Long Wang, the engine of expansion after the Big Bang. This omniscience is born in the waters below Hebon as the lorddess goddess Long Mu. In the cosmos, Long Mu is born from the emptiness Nüwa that the night offers in the low-density zones. Lorddess goddess Jiutian Xuannü in the darkness, lord god Yan Wang who represents opulence Fuxi. In Nüwa, the void contains non-baronic particles, but no Black Matter. The void takes the form of night, Jiutian Xuannü, and the opulence that reacts with it, Fuxi, takes the form of darkness. Yan Wang Dianmu uses Niulang, love, and Zhinü, his active power, so that void and opulence love each other (interact together), and does the same between night, Jiutian Xuannü, and darkness. Yan Wang makes Niulang and Zhinü interact together. Desire, Baimei Shen, can then emerge from their interaction and arouse desire for opulence. Fuxi, in the form of darkness, Yan Wang, in the cosmos as black matter, deploys into the void of Nüwa, the low-density zones of Jiutian Xuannü. This movement is Lorddess Goddess Long Mu, the engine of expansion after the Big Bang. She becomes the tool of the Lord of the Worlds, Erlang Shen, to deconfine the volume of the universe and cosmos, the sky. Dijun and the Houtu earth then begin to move; within them, Long Mu is born, and the volume begins to grow from this interplay between emptiness (Nüwa) and opulence (Fuxi), between night (Juitan Xuannü), knotted by Tian Long, and darkness (Yan Wang), knotted by Fucan Long. Long Mu increases the volume, giving birth to a cosmic void. Lord God Huang Long appears in the cosmos at this moment (there was none in the volume before). Then, growing, Huang Long knots itself to Fucanlong, the form of Yulong in the darkness (high density) expanding. Then, cosmic void grows between the arteries of dark matter, allowing the night (Juitan Xuannü) to decrease its density. All the matter particles it contains in the cosmos are in the cosmic void. Huang Long knots itself to Tian Long, and thus Huang Long knots itself to Yulong, which is expanding, both Tian Long and Fucanlong. The same happens with the longs of Nüwa and Fuxi. Yulong, expanding, is both Nüwalong and Fuxi long. We then see all the work of the omniscient destroyer of worlds, Lord of the Worlds God Erlang Shen, in charge of the deconfinement, which will allow Lei Gong to deploy the expanding potential.

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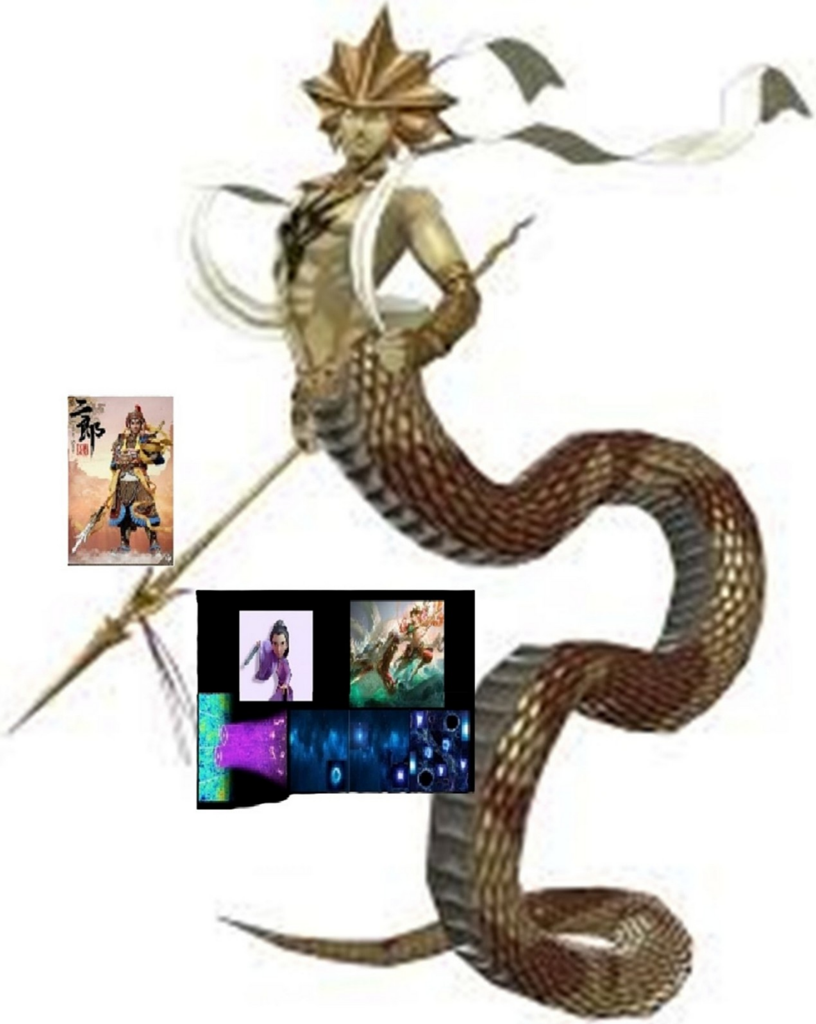
Waxing crescent moon lorddess goddess Chang-E

the omniscience destroyer of the worlds lord of the worlds god Erlang Shen impulsed the darkness lord god Yan Wang the husband god of the night lorddess goddess Jiutian Xuannü a to unfold using the available space left by the Liberation of the Big bang light, which creates an expansion movement based on the laws of interaction between Vacuity lorddess goddess Nüwaand promiscuity of opulence lord god Fuxi between,. This expansion engine is born as lorddess goddess Long Mu it brings forth a wind of expansion lorddess goddess Feng Pho Pho goddess of the wind accompanied by its direction Lord god Chi Po, lord god Fei Lien, lord god Fengbo, lord god Fong-Pe pushes. From Lorddess goddess Long Mu comes to be born the dragon of the cosmic void lord god Huang Long who wraps himself around the snake creator dragon Fucan Long (the very high king of the universe). The gods and goddesses 'organize around Lei Gong the king of gods and goddesses and the process of deployment of the potential universe in expansion. The dark matter one of the aspects of Yan Wang unfolds and leaves room for empty space Huang Long, a part of the snake creator dragon Fucan Long in the big bang process in all the matter particle a goddess (not identified in the chinese kingdoms) and molecule (Goddess Houtu) who came to be born. a part of Houtu is lorddess goddess Lady yin the mother of the starry sky Nheza, the PRimordial Nebula tablecloth containing all the molecules of the dense and massive cosmos. Under the impulse of Erlang Shen who now serves Lei Gong the king of the gods in charge of deploying all the potential of the universe, Long Mu generates the Wind of expansion which increases the volume of the cosmos of space time lord god PAn Long consequently Huang Long grows in importance in the cosmos and with Fucan Long they dissolve the gigantic density of Lady Yin in the increasing volume which allows Lady Yin to Collapse in places and to give birth to Nheza, and this is the Space time gissant power re-organisator wife goddess of Pan Long who reorganise the cosmos.



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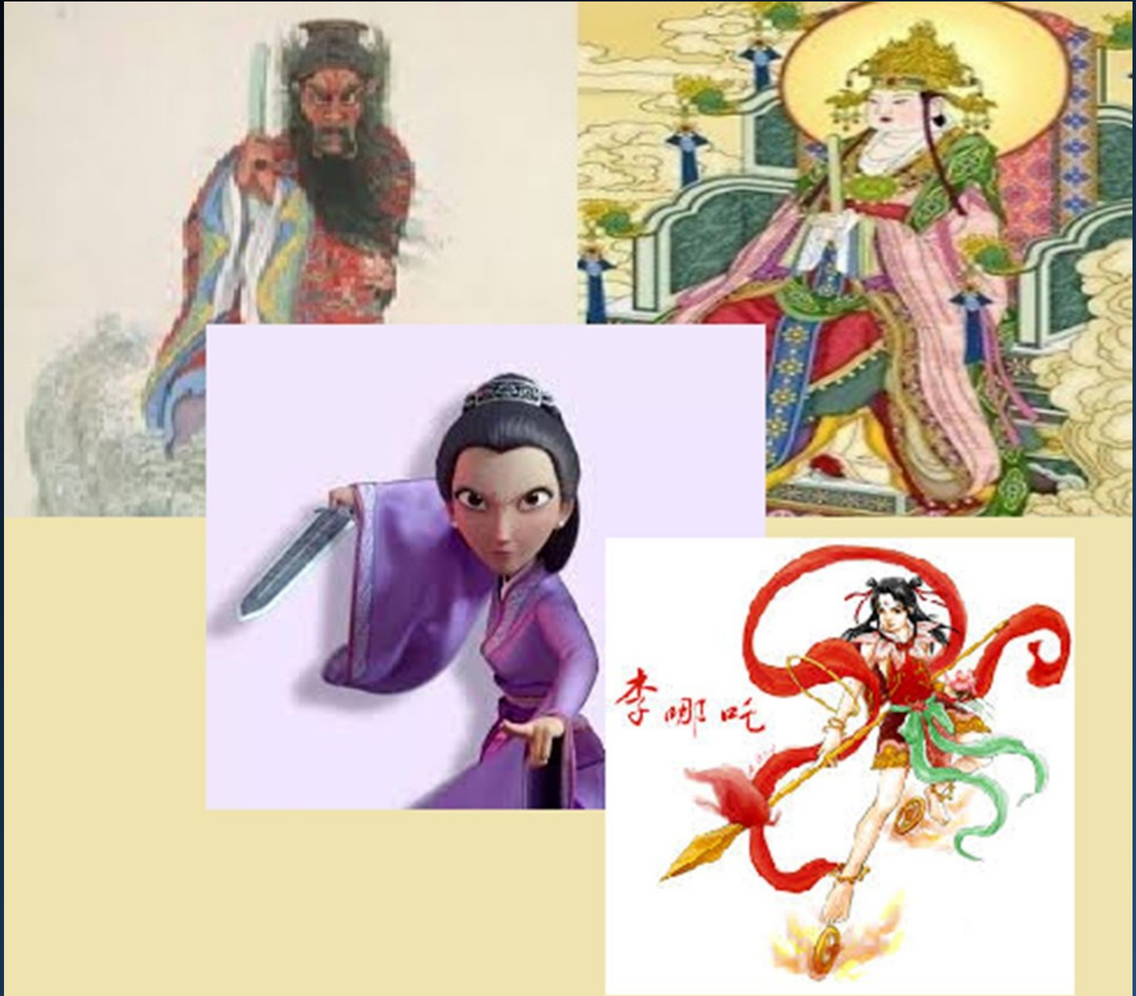
Let's celebrate the Cosmic force lord king od universe Shen long the manifestation of the cosmos showing différent aspects of its force : Shenlong expending make that way Lady Yin expensing inside its volum wich allow Collapse that way Shen long develope Stars through Lady Yin giving birth to Nheza the starry Sky



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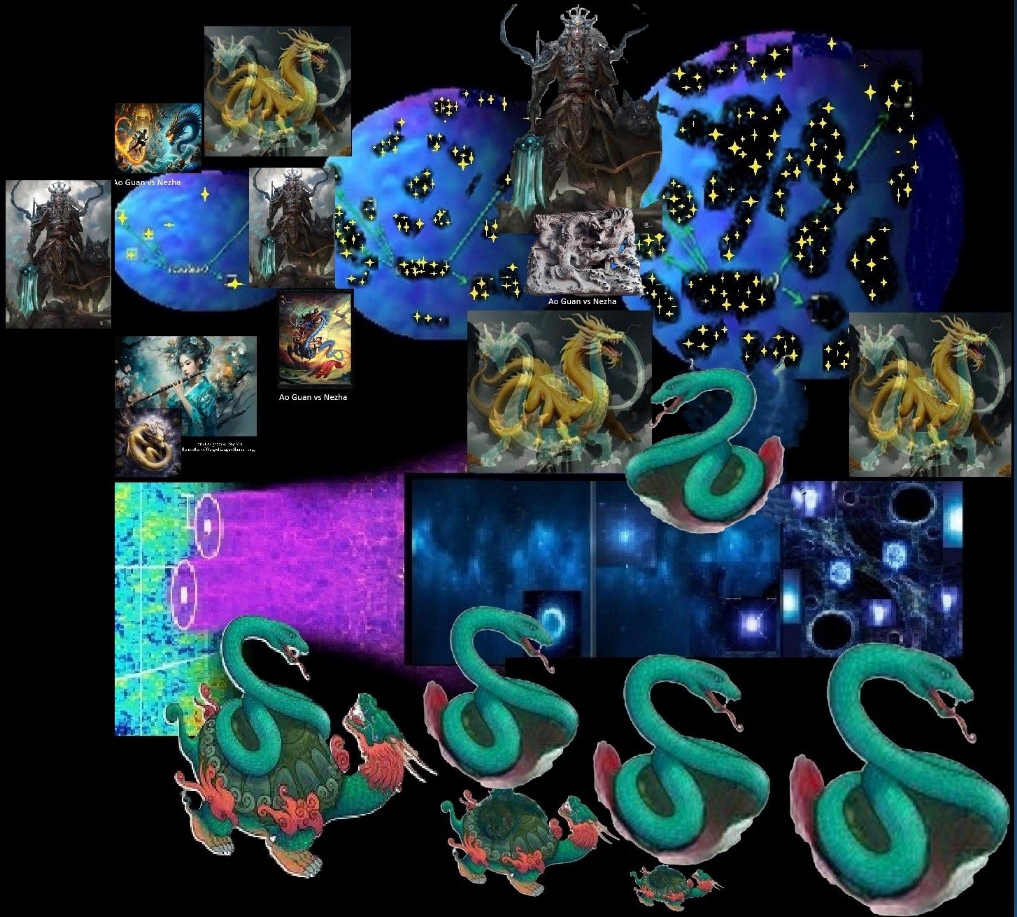
Let's celebrate the non-molecular aspect of the cosmos, Lord God Di Jun, and the molecular aspect of Earth Matter, Lord Goddess Houtu. They bring forth the starry sky, Lord God Nezha, through Lord Goddess Lady Yin, the primordial nursery of stars born from the Big Bang.



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Let's Celebrate the omniscience destroyer of the 3 worlds lord of the 3 worlds god Erlang Shen with the birthing of the starry sky lord god Nezha. Long Mu, the engine of the post-Big Bang expansion, now born, becomes Erlang Shen's tool to deconfine the universe and cosmos. The volume increased over the 300,000 light-years during the Big Bang, and from Long Mu was born Huanlong, the cosmic void increasing in the cosmos, knotting with Yulong, the long creator on expansion over a volume limit. Wadang-Xuanwü, who neutralizes the lord god Heilong, the god of collapses, begins to see his strength decline and gradually become a holy spirit, having completed his action in the universe. As a result, Heilong has free rein, and where the density of Lady Yin, the primordial nursery of nebular gas born with Houtu, made of all compact molecular matter, is too high, this time Wadang Xuanwü is no longer there to neutralize Heilong and begins collapses that give birth to Nezha, the starry sky, all the stars in the cosmos. Nezha is born and must face the god Ao Guan, manifestation of a The principle that brings the gas from Lady Yin's nursery back onto the newly born stars (Nezha's body) causes some, under the weight of this gas, attracted by the star's mass, to collapse again, but this time into supermassive black holes. The battle is hard, but Nezha's spectacular power, the number of stars being born with such force, creates a cosmic void around her. Huang Long, thus expanding in the cosmos, grows in addition to his own volume expansion. Finally, with enough cosmic void, Huang Long destroys this danger to Lady Yin, and Nezha defeats Ao Guan.Erlang Shen, by releasing the containment, brings about the end of Wadang Xuanwü and puts Heilong to work, who participates in the birth of Nezha, the starry sky. Then Erlang Shen secures the starry sky, causing Ao Guan to disappear, again through the expansion that increases the cosmic void. Huang Long

Waters above
Waters Below
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Let's celebrate the expanding universe and cosmos. On expansion, Mazu, the universe, takes the form of Wang Mu Nyang Nyang, the expanding universe, and the quantum node universe. Fuzanlong, the long creator, takes the form of Yu Long, the long creator, the quantum node universe, expanding. Tong Wang Kong, the divine universal cosmic lingam, is both universe and cosmos. On expansion, his divine universal aspect is Wang Mu Nyang Nyang, the long creator, the higher lord king of the expanding universe. Yulong is knotted within Wang Mu Nyang Nyang, therefore within Tong Wang Kong, and this is what constitutes the architecture of the expanding universe. The architecture changes throughout the expansion; what changes, what moves, changes state within the divine universal cosmic lingam. Tong Wang Kong is Pangsu within Tong Wang Kong. Pangsu is both the universe and the cosmos, and during its expansion, its universal divine aspect is Wang Mu Nyang Nyang, the expanding universe that shapes the cosmos.

The waters of the universe are an aspect of the expanding universe; they are an aspect of Wang Mu Nyang Nyang, knotted by Yulong in Tong Wang Kong and Pangsu, which modifies the Yuanshi Tianzun architecture and transforms the cosmos. Guan Yin is the source of all matter, the part of the universe where the universal divine energy Fengshuang, which is expanding, is the result of the oscillation of Wang Mu Nyang Nyang and transmutes in Guan Yin into matter, knotted by Yulong, which in the upper waters takes the form Qinglong, while in the lower waters, Hebo Fengshuang transmutes into intelligence (gods), knotted by Yulong, which takes the form Jiaolong in the lower waters. Yulong binds the upper waters of Guan Yin with the lower waters of Hebo because he is simultaneously Qinong and Jiaolong in expansion; thus, he makes Guan Yin interact with Hebo in the mixed waters, making them creators and shaping the cosmos. These are the internal mechanisms of Wang Mu Nyang Nyang, which thus shape the cosmos. We then observe in Wang Mu Nyang Nyang that aspects transform in the infra-universe, others in the supra-universe, and interact in the mixed universe, generating transformations in the cosmos.

Under the influence of Erlang Shen, the universe is deconfined, and the cosmos expands, causing the cosmic void Huanglong to grow. Then, the influence of Wadang-Xuanwu declines in the universe; he becomes spirit and ceases his action within the universe. The god Heilong, who causes collapses, begins to act as if his active power had finally been born in the universe. Lady Yin, expanding, gives birth to Nezha, the starry sky. The battle against Ao Guan then begins, for Lady Yin, within whom Nezha is born, is compact. During the collapse, a large portion of Lady Yin's gas is drawn to the emerging star, threatening to cause it to collapse in on itself. This phenomenon is what defeats Ao Guan, whose force is unleashed by the sheer number of stars forming Nezha's body, creating a cosmic void that ends this demonic phenomenon. Hebo, the waters beneath, guides the expansion of Guan Yin and her existence within the cosmos. This is why Wadag-Xuanwu disappears from the universe. Hebo no longer possesses the knowledge of Wenchang Dijun to neutralize Heilong and prevent matter from collapsing, but by creating a cosmic void, Huanglong allows Guan Yin to grow and protects herself from Ao Guan.

Waters above
Waters Below
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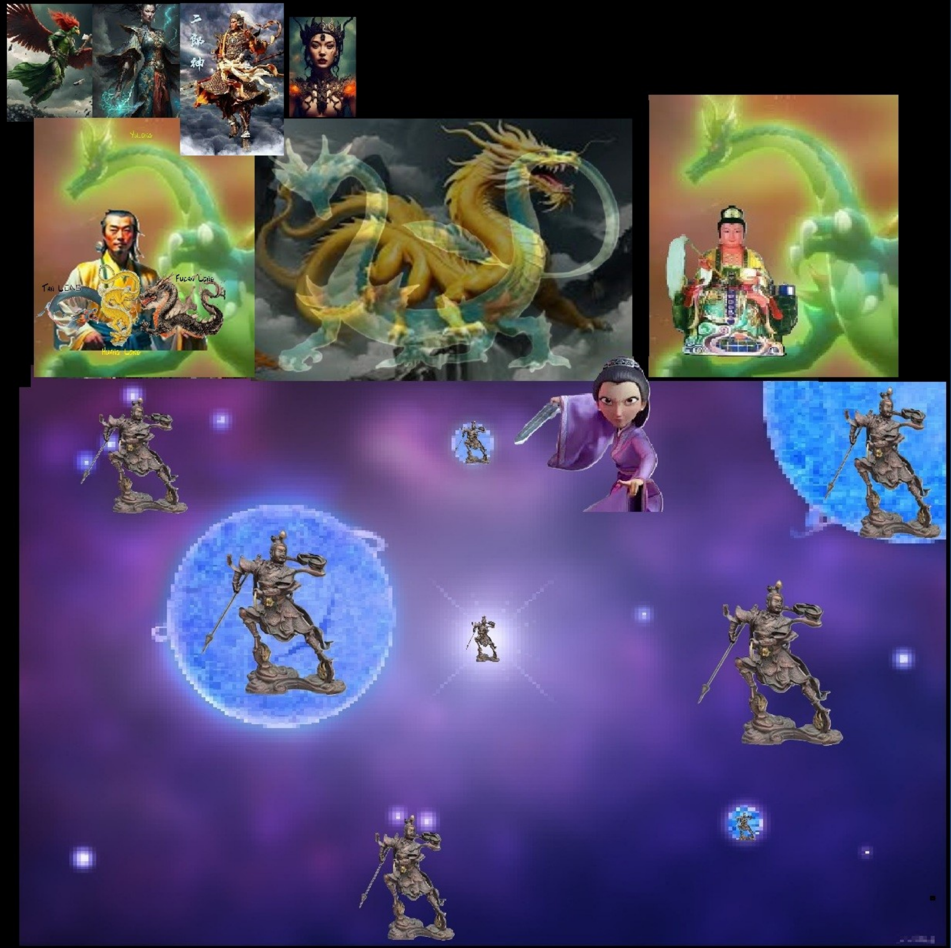
Let's celebrate the waters of the universe: the waters above, Lorddess Goddess Guan Yin, the part of the universe where the universal divine energy Fengshuang transmutes into matter; and the waters below, Lord God Hebo, the part of the universe where the universal divine energy Fengshuang transmutes into intelligence (gods and demons). Hebo and Guan Yin are two mechanisms of the universe that interact with each other. During expansion, they are in Wang Mu Nyan Nyang, the expanding universe, Yulong, the expanding creator, knotting Hebo and Guan Yin together. In the waters above, Guan Yin takes the form Qinglong, the long creator, knotting into all forms of matter, while in the waters below, Hebo Yulong, the long creator, takes the form Jiaolong, the long creator, knotting into all forms of intelligence. Hebo and Guan Yin interact together, creating the mingled waters. The gods and goddesses act within Guan Yin and Hebo like the faculties of the universe, triggering interactions between the waters above Guan Yin and the waters below Hebo.
The volume of the cosmos expands beyond the 300,000 light-years of the Big Bang's end. Wadang-Xuanwü's force declines; he reaches the end of his action in the universe to become spirit until the next Big Bang. The god Heilong then has complete freedom to cause collapses in Lady Yin, participating in the birth of Nezha, the starry sky. From birth, Nezha must face Ao Guan, the phenomenon that draws gas from the nursery onto nascent stars, potentially causing them to collapse. It is the force with which Nezha is born that allows him to defeat Ao Guan. Each star creates a void around itself, which adds to the cosmic void of Huang Long, allowing the stars to be separated from the remaining gas of Lady Yin.



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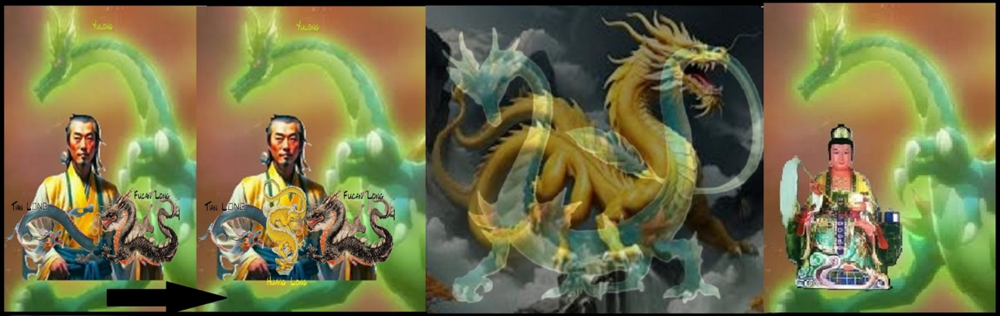
Let's celebrate the non-molecular aspect of the cosmos, Lord God Di Jun, and the molecular aspect of the cosmos, Lord Goddess Houtu, the molecular earth matter. The long creator, the highest of the kings of the universe, the alpha and omega of the kings and queens of the universe, the central axis of the functioning of the universe and the expanding cosmos, Yulong, binds them together, making them interact, making them creators. Lei Gong, the king of the gods and the highest of the gods of all phases after the Big Bang, the alpha and omega of the gods, the central axis around which the phases are organized, unfolds the potential of the sky, Di Jun, the non-molecular aspect of the cosmos and the molecular earth matter. First, he sends Danmu, the queen of the gods and goddess, to give support to Erlang Shen, the destructive omniscience of the 3 worlds, who relies on Long Mu to make the cosmos expand, which gives birth and growth to Huang Long, the god of the cosmic void, and allows Lei Gong to unfold the accessible potential. Next, he sends Danmu to organize the birth of the starry sky, Nezha, the son of Lady Yin, the primordial nursery of stars.



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Let's celebrate the non-molecular aspect of the cosmos, Lord God Di Jun, and the molecular aspect of Earth's matter, Lord Goddess Houtu. From them came Lord Goddess Long Mu, the driving force of post-Big Bang expansion, which, by increasing the volume of the universe and cosmos, gave birth to Huang Long, the god of cosmic emptiness. Before his birth, the sky, Di Jun, contained no void, only emptiness, the maximum size of Nuba, the creative space left after the evacuation of all the photons of light born during the Big Bang. When Huang Long is born, he is added to the sky. Di Jun contains a part of himself which is Fucan Long, knotted in the form of Darkness, a zone of high density, including Black matter, and a part of a zone of low density (night) knotted by Tian Lon. To this is now added the Cosmic Void, Huang Long, which, by adding itself, causes the density of matter in the volume to decrease. The consequence is the end of the influence of Wadang Xuanwü, the tortoise god who neutralized Heilong, the god of collapse. Wadang Xuanwü becomes a spirit, ceasing his influence as the density decreases (under the influence of the night knotted by Tian Long and Huang Long). Heilong thus comes into influence, causing collapses within Lady Yin, the primordial nursery of compact stars made of all the molecules born at the Big Bang, and participates in the birth of Nezha, the starry sky, the entirety of all the stars of the cosmos. Nezha is born, but Lady Yin is so compact that the gas around each newly formed star is attracted by the mass of the first stars (supermassive stars). This phenomenon is what threatens Nezha, because the gas drawn back onto the newly born star can cause it to collapse in on itself and become a supermassive black hole. It is through its sheer force of birth (the sheer number of stars being born very rapidly) that Nezha overcomes Ao Guan, because for each star born within Nezha's body, a little cosmic void is created around it. Huang Long believes in Lady Yin and aerates her, which, along with the expansion directed by Erlang Shen using Long Mu, gradually puts an end to the danger posed by Ao Guan. Huang Long wraps itself around Long Mu, and the expanding cosmos organizes the void according to matter and vice versa.

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When the light of the big bang goes out all the initial molecular capital is created, subsequently this capital will transform and diversify but at the beginning it is entirely made of hydrogen and helium molecules this compact nebular layer containing all the molecules of the cosmos in a single layer is lorddess goddess L Lady Yin the mother of Nheza,? We could say that she is Houtu but she will transform and distinguish herself from her with the cycle of the universe.

the destructive omniscience of the 3 worlds lord of the 3 worlds God Erlang Shen deconfines space time lord god Pan Long and the cosmic volume increases thus the density of the primordial nebular sheet with the dark matter on which it has developed occupies an increasingly vast volume for a constant density the more the cosmos expands the more the density is distributed over a larger volume

Around the king of the Gods Lord King God Lei Gong and the queen of the goddesses Lorddess queen goddess Dianmu the gods and goddesses organize themselves Lei Gong develops the universe potential and sends Dianmu to implement. Lei Gong wants to create gravitational poles in the primordial nebulous layer Lady Yin he sends his active power Dianmu which with the forces of combativeness Guan Di gives strength and vigor to the gods and goddesses or withdraws strength and vigor generating flows in the primordial nebular layer and with the gods of love lord god Niulang and lorddes goddess Zhinü creates the symphatie between the gods with the desire lorddess goddess Bai Mundan she arouses the desire between gods and goddesses to work together the flows generated by the forces of vitality of combativeness then finds the way to bring the matter to accumulate at a certain point of the layer then it is the creative accresion the god of the forge who raises the heat Zhuron then there is collapse and birth of stars birth of Nheza the faculty of birth, the goddess of birth then makes her appearance

PV
Three Eyes of God

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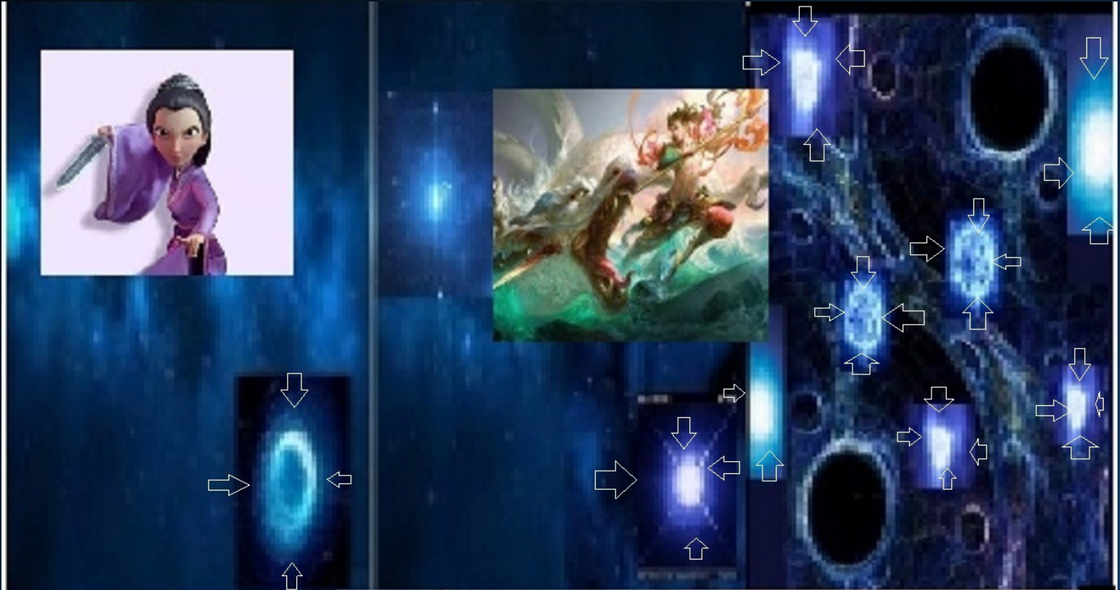

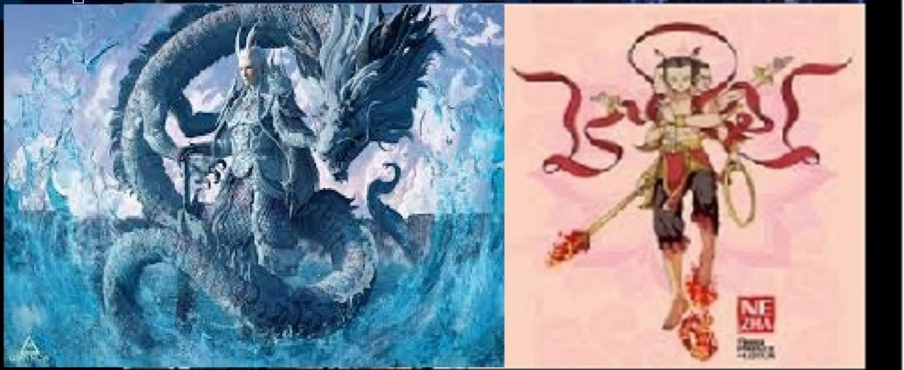

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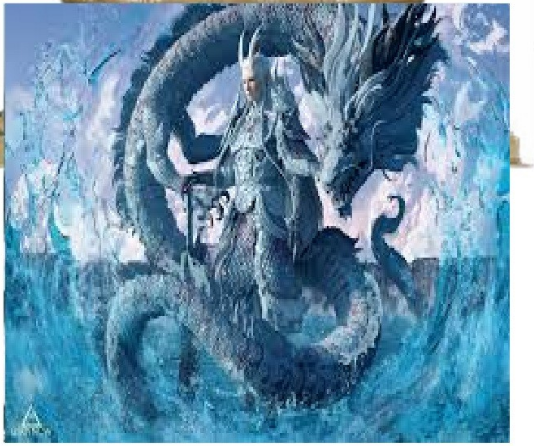


The commune divine nature took form of the principle of density that provok collapse into black holes inside the primordial nebulae cloud Lady yin

Connexion to Adveïdeïste Teaching : All is God God is All don't mean all is any type of God, every Gods or Goddesses are all. No !!!

It is just the description of the common Divine nature of all, all what exist is made of. this Common Divine nature manifest as Gods or Goddesses from some of Polytheïstic Kingdoms. From Hinduïst the living Ghana commun divin nature all is made of, manifest as Lord God Brahma omniprésence omniscience omnipotence and yogique omniprésence omniscience omnipotence that traditionnal Hinduiste call 'Brama-Shakti" but there is no Shakti in Brahma omnipresence omniscience omnipotence. the Lord God Brahma manifestation of the Ghana is not all but only a fraction of this Ghana tool of its manifestation from hinduïst Kingdoms. Some other manifestation from other Kingdoms exist as Amon from Egyptian Kingdoms.

The common divine nature take place Behind the Ego of all things and people that exist and just transform during the universe cycle

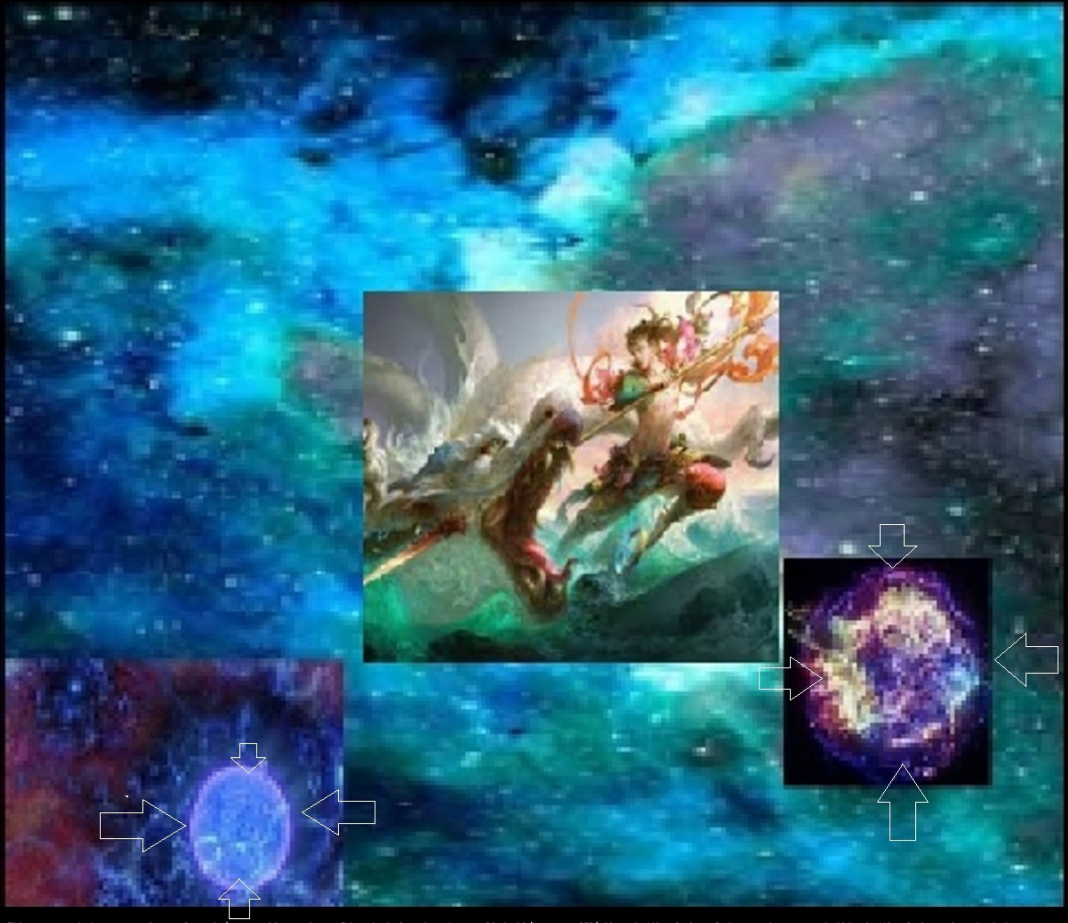
All is God Brahma, God Brahma is all mean, all is the Ghana commun divin nature all is made of the common divine nature the "mono" commun to all that compose the nature monoïst Brahman of each (individual omnipresence omniscience omnipotence.

The common divine nature of all is Brahma , the personnal divine nature of each is Brahman. The form each type of creature soul as non soul (mater emtyness void)are impermanent born and dye come out and disapear they are Brahman nature but each of them all are made of Brahma nature which as no beginning no end.

Every Body could repeat I am the Common Divine nature made of. and i am the commun divine nature manifested as my people and forme is soon a discipline of Yoga (you must personify during your life)

the contemplation of this Brahma nature as all what exist manifested as all what you can see, ear, smell touch think etc. is a discipline (with a mahassamadhi master to drive you)to reach Mahassamadhi level of Soul what we call a bouddha or a mahassatva

All the gods are Brahma, Brahma is all the gods mean all the gods are made of common divine and as you contemplate a god or a goddess even a King or a queen of univers any type of lord or lorddess people you contemplate a fraction of the reality common divine nature that took form of all what existe manifested as the lord or lorddess you contemplate.



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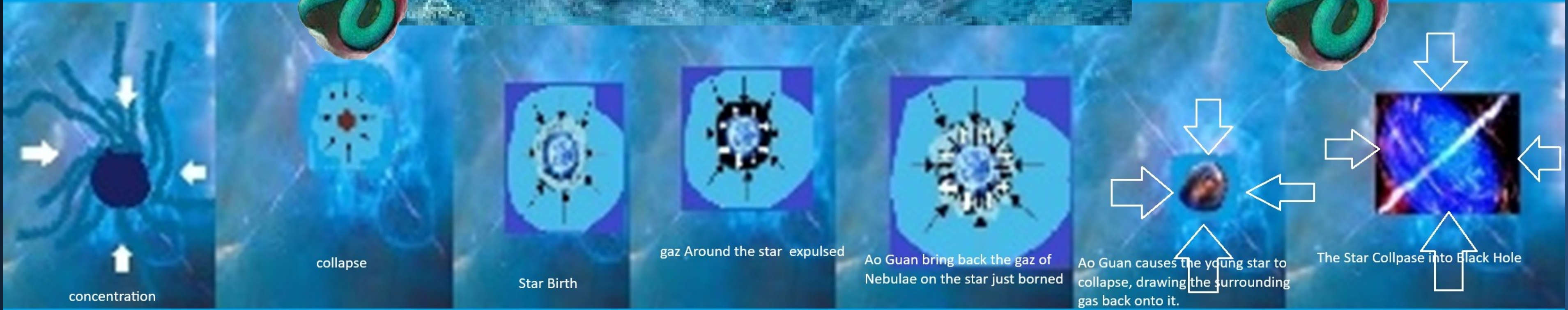
concentration
collapse
Star Birth
gaz Around the star expulsed
Ao Guan bring back the gaz of Nebulae on the star just borned
Ao Guan causes the young star to collapse, drawing the surrounding gas back onto it.
The Star Collpase into Black Hole

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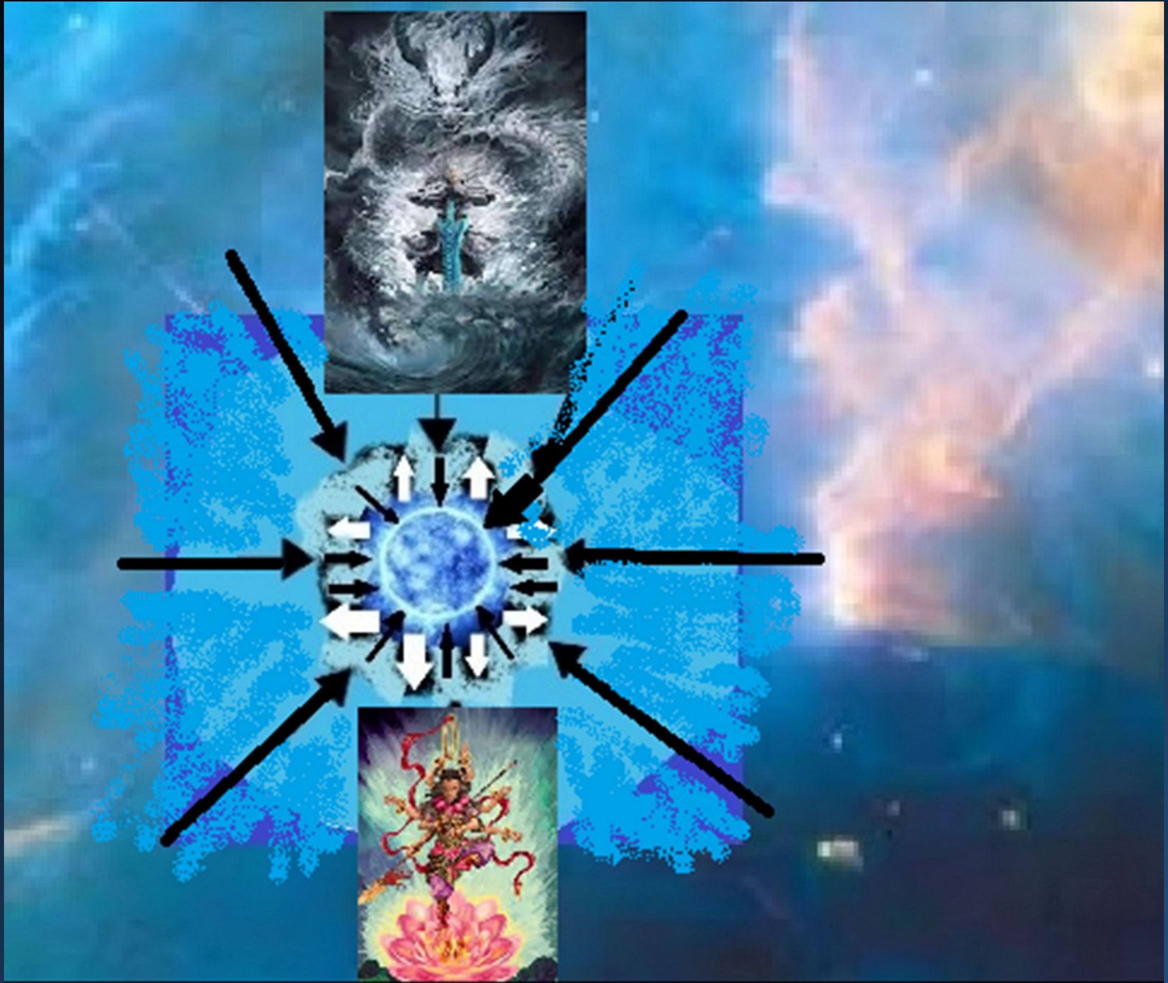

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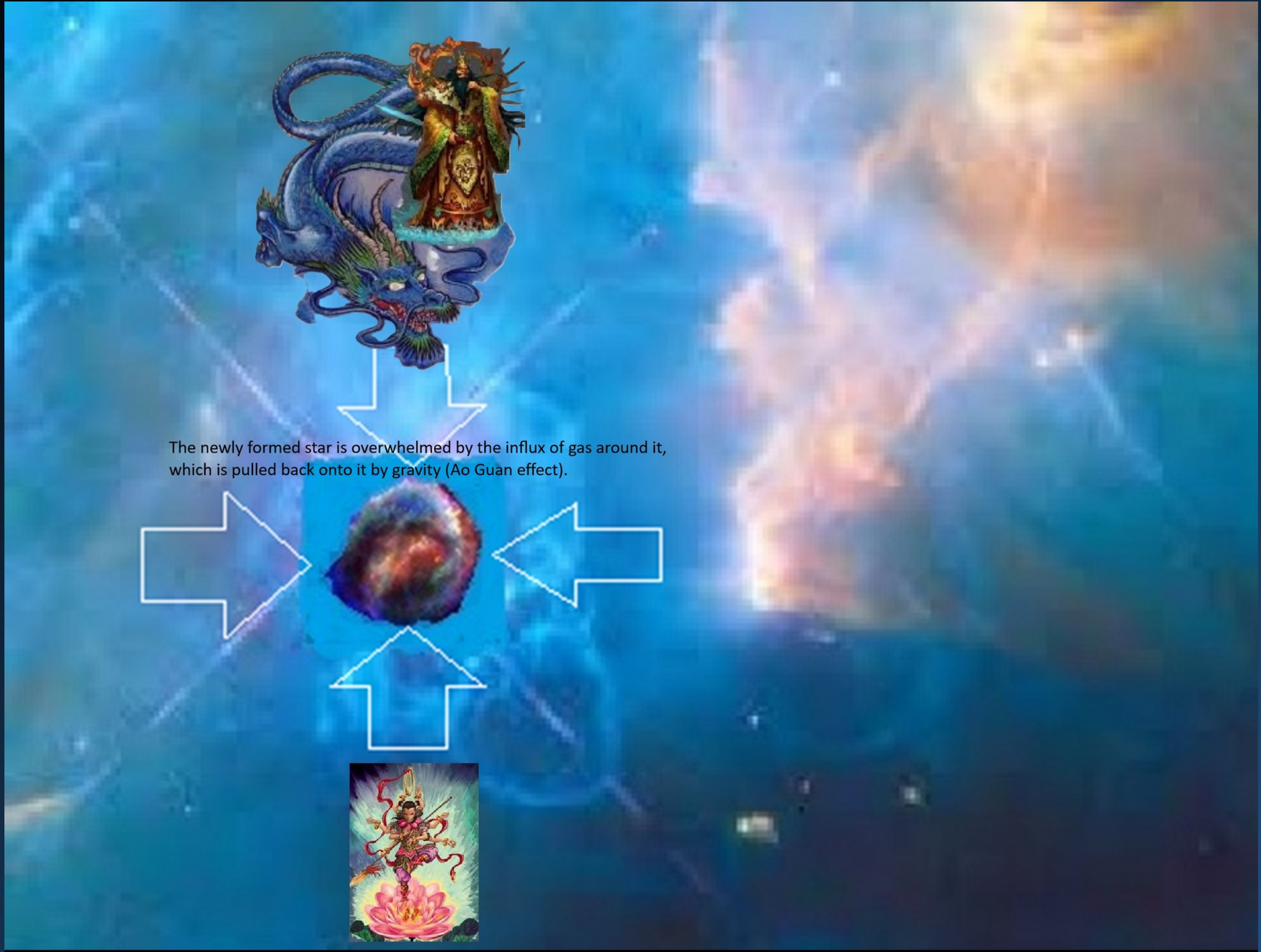

The newly formed star is overwhelmed by the influx of gas around it, which is pulled back onto it by gravity (Ao Guan effect).

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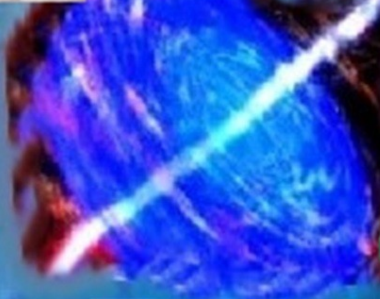
Overwhelmed by the influx of gas around it, which is pulled back onto it by gravity (Ao Guan effect), the star eventually collapses under its own weight.



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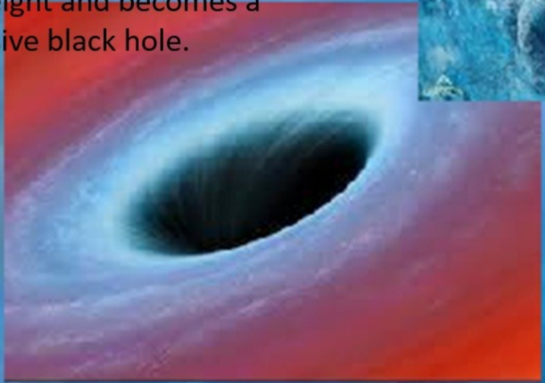
The newly formed supermassive star, overwhelmed by the influx of gas around it which is pulled back by gravity (Ao Guan effect), eventually collapses under its own weight and becomes a supermassive black hole.



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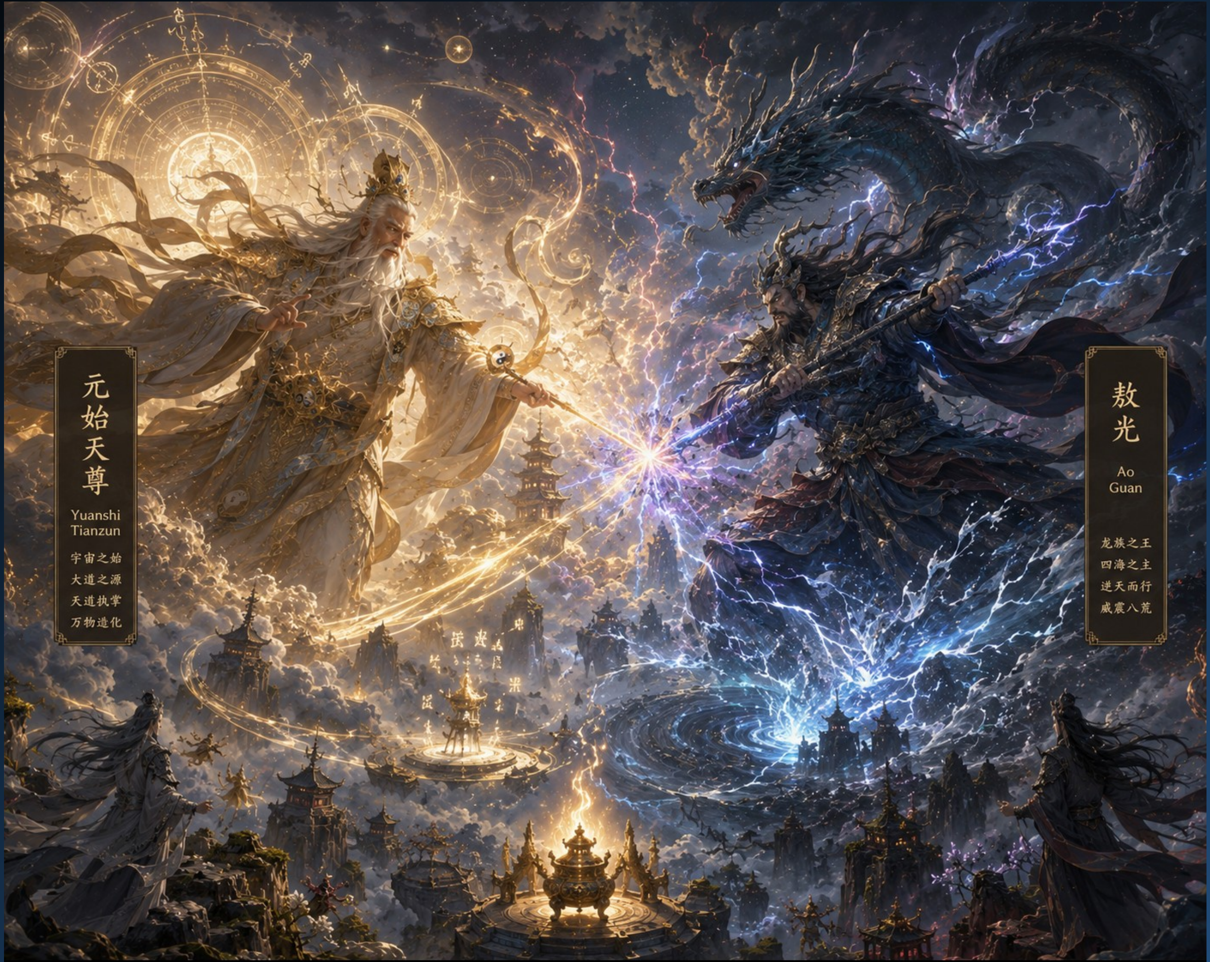
元始天尊
Yuanshi Tianzun
宇宙之始
大道之源
天道执掌
万物造化
敖光
Ao Guan
龙族之王
四海之主
逆天而行
威震八荒

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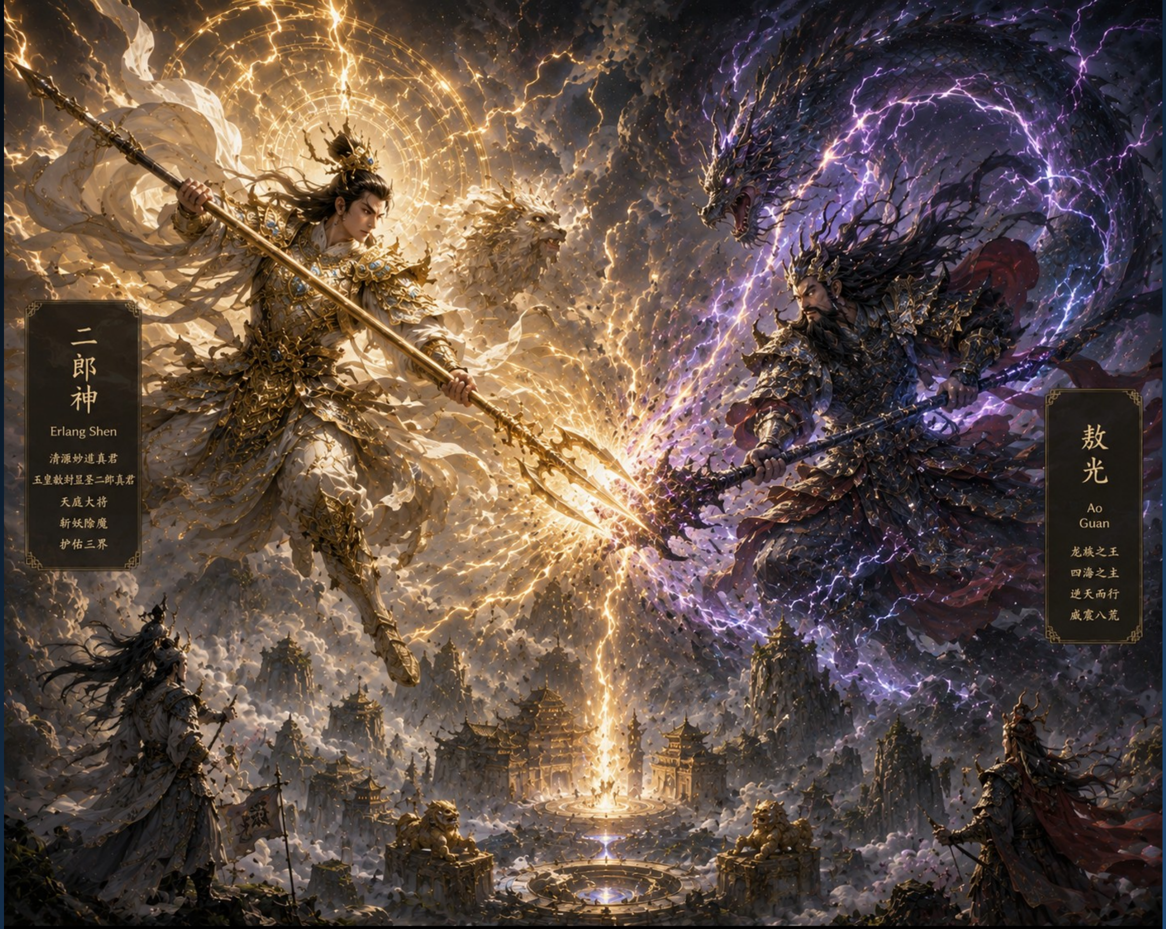
二郎神
Erlang Shen
清源妙道真君
玉皇敕封显圣二郎真君
天庭大将
斩妖除魔
护佑三界
敖光
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龙族之王
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Erlang Shen is in charge of deconfining the universe. At the end of the Big Bang, the universe and cosmos are still confined, with almost no cosmic void in the cosmos. All matter is compacted within a restricted volume. Erlang Shen therefore expands the volume of the universe and cosmos using Long Mu. He also causes Huang Long to grow through this process, but at the same time, he deconfines the interior of the universe using the birth of Nezha, which allows him to introduce cosmic void, Huang Long, around the newly born stars. These two combined actions put an end to the threat posed by Ao Guan.

二郎
Erlang Shen

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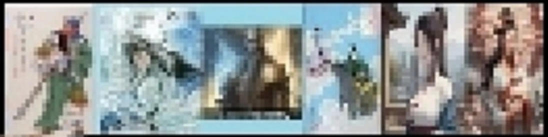
Let's celebrate the rebirth of Sun Wukong, the intelligence that coordinates fighting forces, vital forces, Lord God Guan Di, with the design of Lei Gong, the king of the gods, and their supreme being (central axis, alpha and omega) of all phases after the Big Bang.
Lei Gong and Dianmu resurrect Lord God Sun Wukong. Lei Gong then unleashes the potential for expansion after the Big Bang in the universe. He sends Dianmu to support Er Lang Shen, the omniscient destroyer of the three worlds, in charge of the universe's deconfinement. Dianmu works with Sun Wukong to coordinate Guan Di, the forces of vital fighting power, to expand the cosmos in service to Er Lang Shen. Sun Wukong illuminates Guan Di, who begins to work more effectively in the direction Lei Gong desires. Dark matter receives vitality to expand within the void between its arteries because Long Mu, the engine of expansion, receives from Guan Di the strength and vitality of this movement illuminated by Sun Wukong within the space-time continuum. Pan Long and his active power (his wife), the void Nüwa in the form of Night Jiutian Xuannü, and the opulence Fuxi in the form of Darkness Yan Wang, interact and increase the volume of space-time. It is the action of Erlang Shen that bears fruit thanks to the support of the combative forces of vitality Guan Di brought by Sun Wukong and Dianmu.



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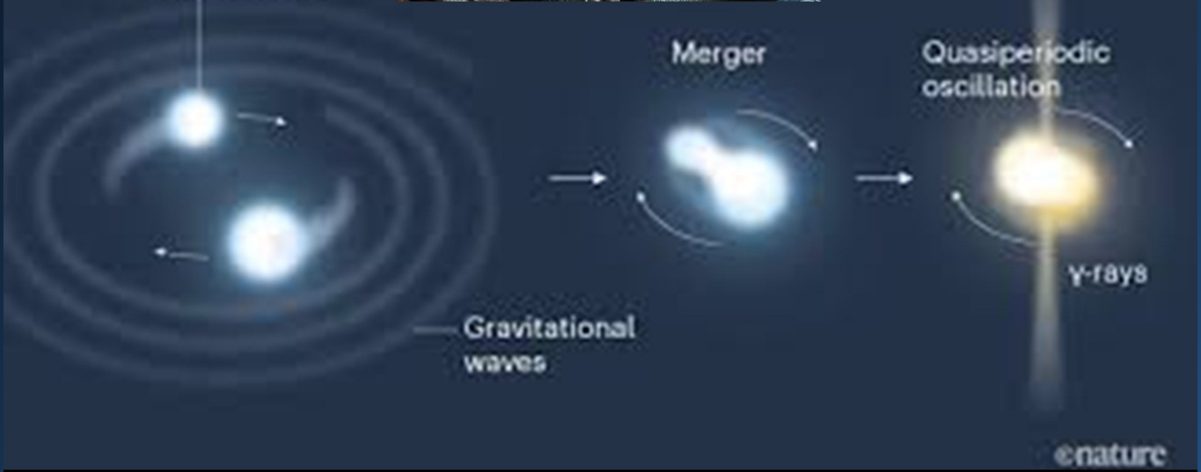
First quarter moon lorddess goddess Chang'E.
The omniscience destroyer of the 3 worlds lord of the 3 worlds god Erlang Shen deconfines the universe of space between vein of black matter expression of the tènère in the cosmos Lord god Yan Wang he gives birth to the movement initiated by the expansion lorddess goddess Long Mu and from the Sky lord god Di Jun and the moleculare earth matter Houtu get the rebirth of the king and the queen of gods and goddesses Lei Gong and Dianmu.
they reborn and become the new principle the higher lord god (the central axis around which gods and goddesses organise) in charge of the deployement of the universe's potential from Long Mu he gives birth to the Cosmic Void the dragon god Huang Long with the expansion he deconfines the matter which can finally die out on a larger volume and thus he deconfines the density thus allowing the collapses father of the first stars in the Lady Yin the Primordial nebular sheet mother of the starry sky lord god Nheza
then from the expansion with gravity he triggers the birth of the Galaxies putting into action lord god Chung-kuei we then see the Nüwa Void grow giving to the opulence Fuxi the necessary blossoming.



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The first stars are born everywhere in the cosmos. Any galaxy takes its place within it, but the star-destroying dragon, born during the Big Bang process of matter and antimatter creation, now produces perverse gravitational tendencies: stars that are too close attract each other into collisions, destroying stars. This perverse aspect of gravity in the creative process is the star-destroying dragon, Lei Gong's enemy. Lei Gong unleashed it into the cosmos during the process of matter and antimatter creation, and now it is destroying stars. Lei Gong begins to fight it intelligently; it is through the birth of galaxies that he manages to defeat it in the first round of this battle, which lasts for the entire cycle of the universe.

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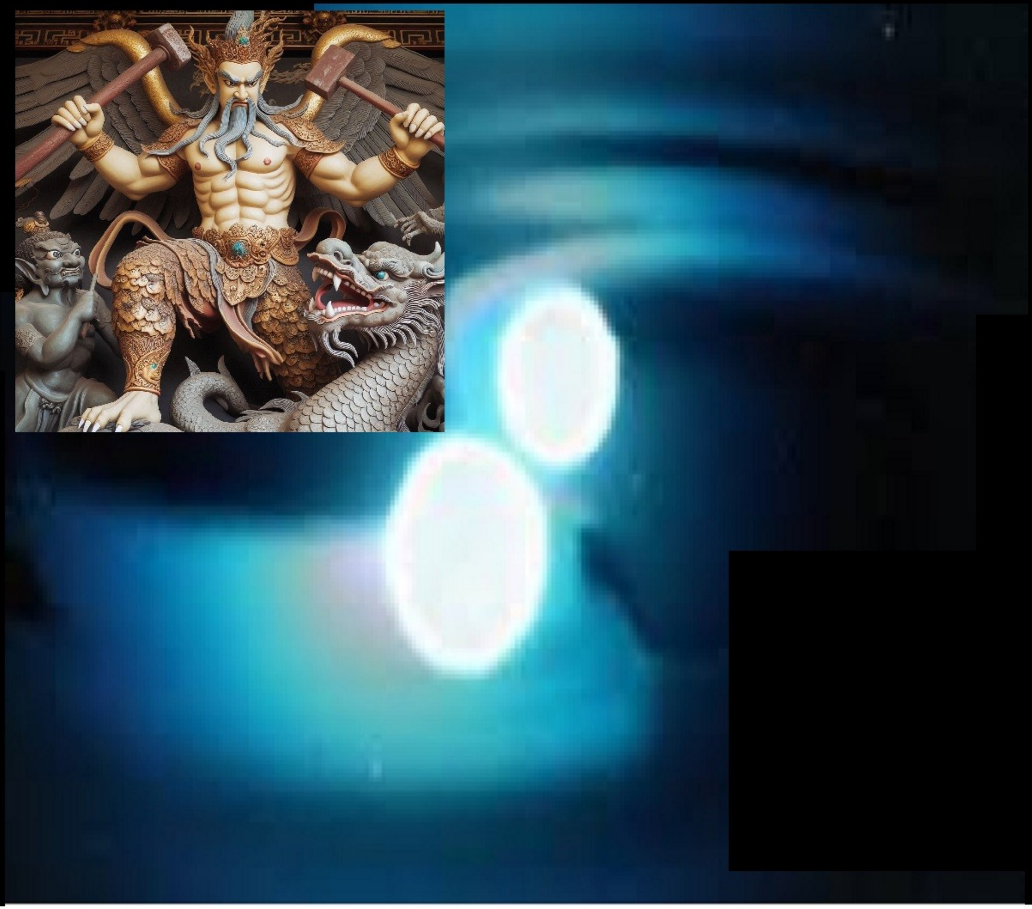

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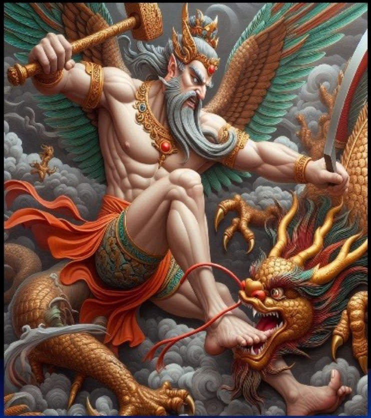

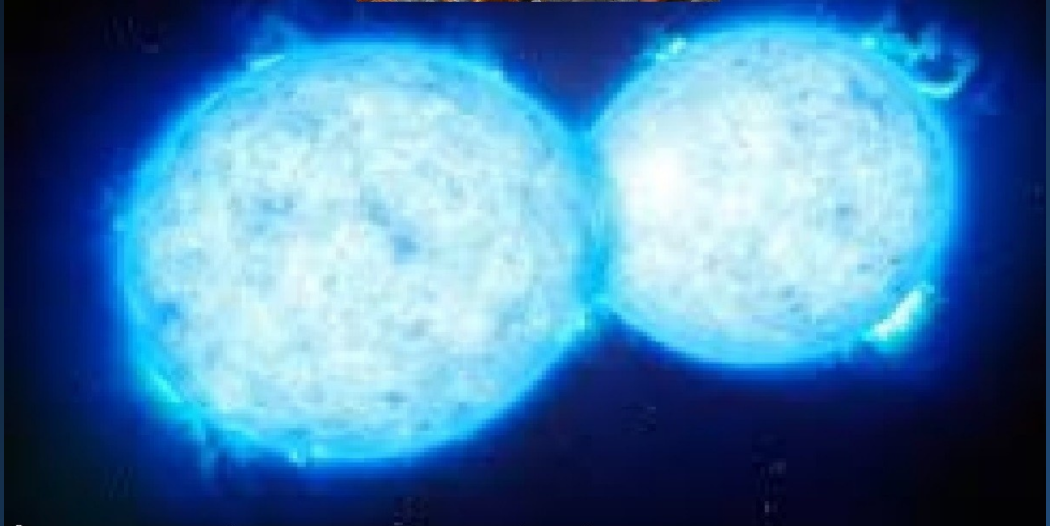

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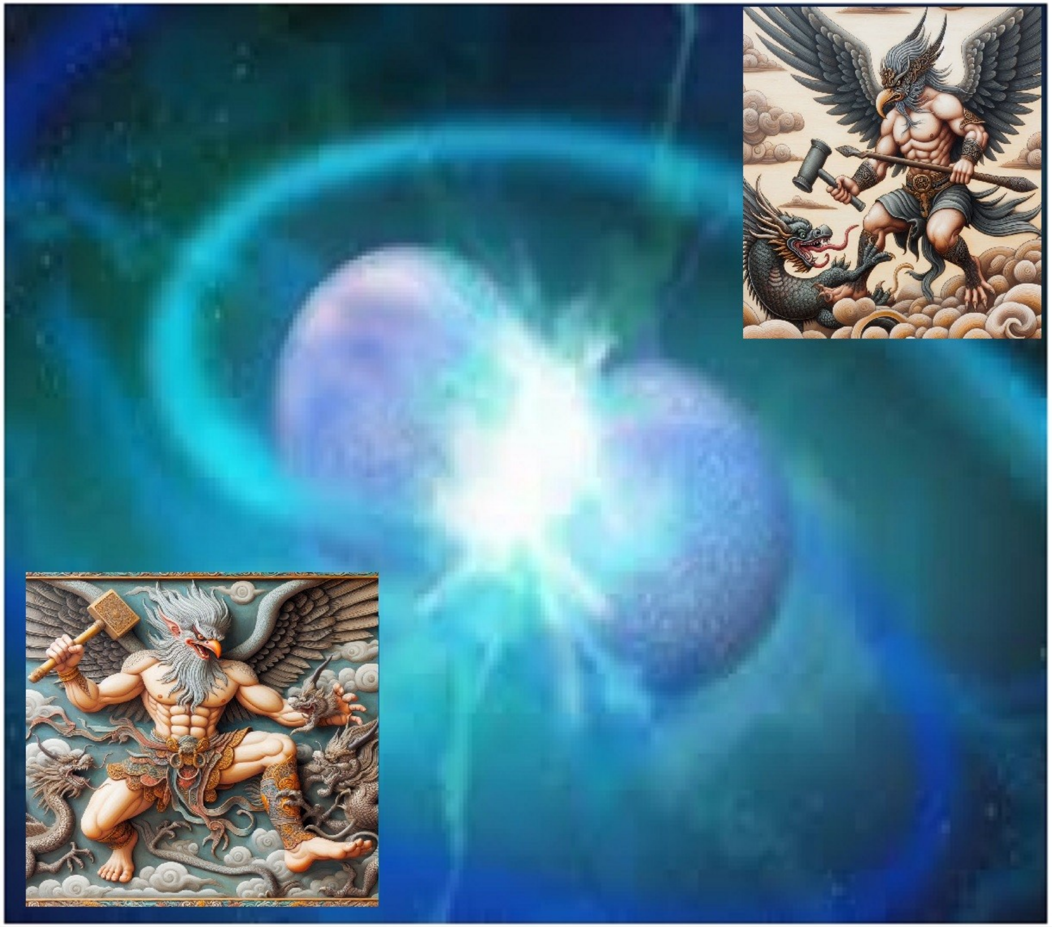

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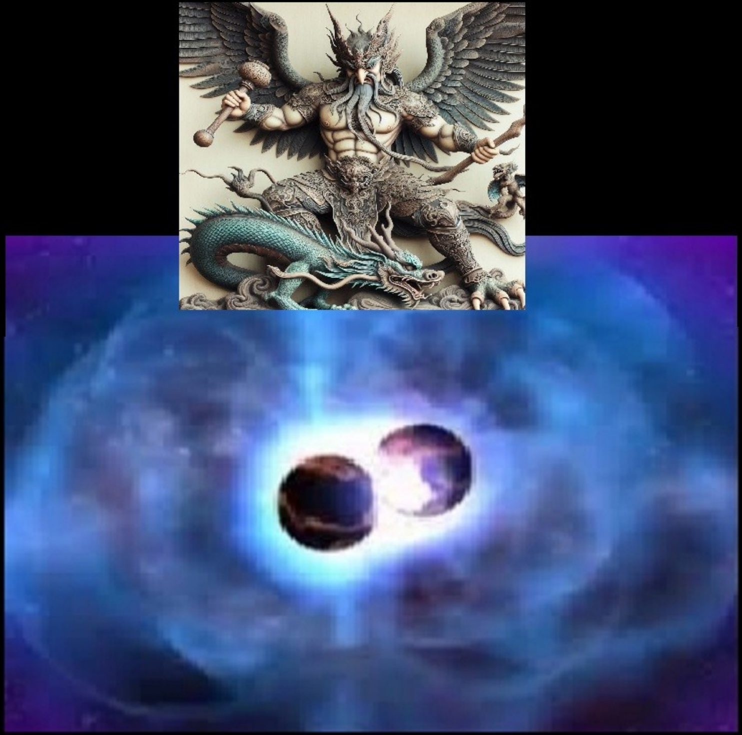

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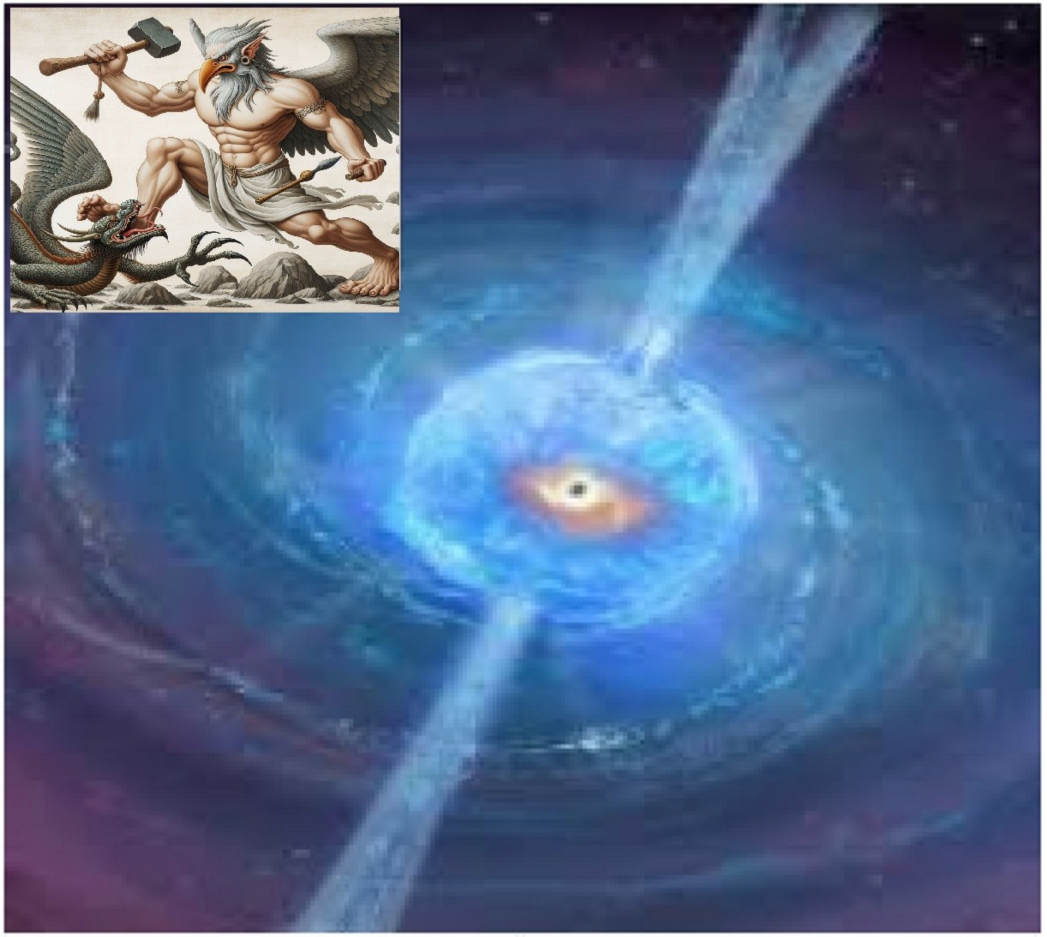

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First quarter moon lorddess goddess Chang'E.

The omniscience destroyer of the 3 worlds lord of the 3 worlds god Erlang Shen deconfines the universe of space between vein of black matter expression of the tènère in the cosmos Lord god Yan Wang he gives birth to the movement initiated by the expansion lorddess goddess Long Mu and from the Sky lord god Di Jun and the moleculare earth matter Houtu get the rebirth of the king and the queen of gods and goddesses Lei Gong and Dianmu.

they reborn and become the new principle the higher lord god (the central axis around which gods and goddesses organise) in charge of the deployement of the universe's potential from Long Mu he gives birth to the Cosmic Void the dragon god Huang Long with the expansion he deconfines the matter which can finally die out on a larger volume and thus he deconfines the density thus allowing the collapses father of the first stars in the Lady Yin the Primordial nebular sheet mother of the starry sky lord god Nheza

then from the expansion with gravity he triggers the birth of the Galaxies putting into action lord god Chung-kuei we then see the Nüwa Void grow giving to the opulence Fuxi the necessary blossoming.

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Let's celebrate the Cosmic force lord king od universe Shen long the manifestation of the cosmos showing different aspects of its force:
Shenlong the cosmos in all its force develops galaxies through lord god Chung-kuei

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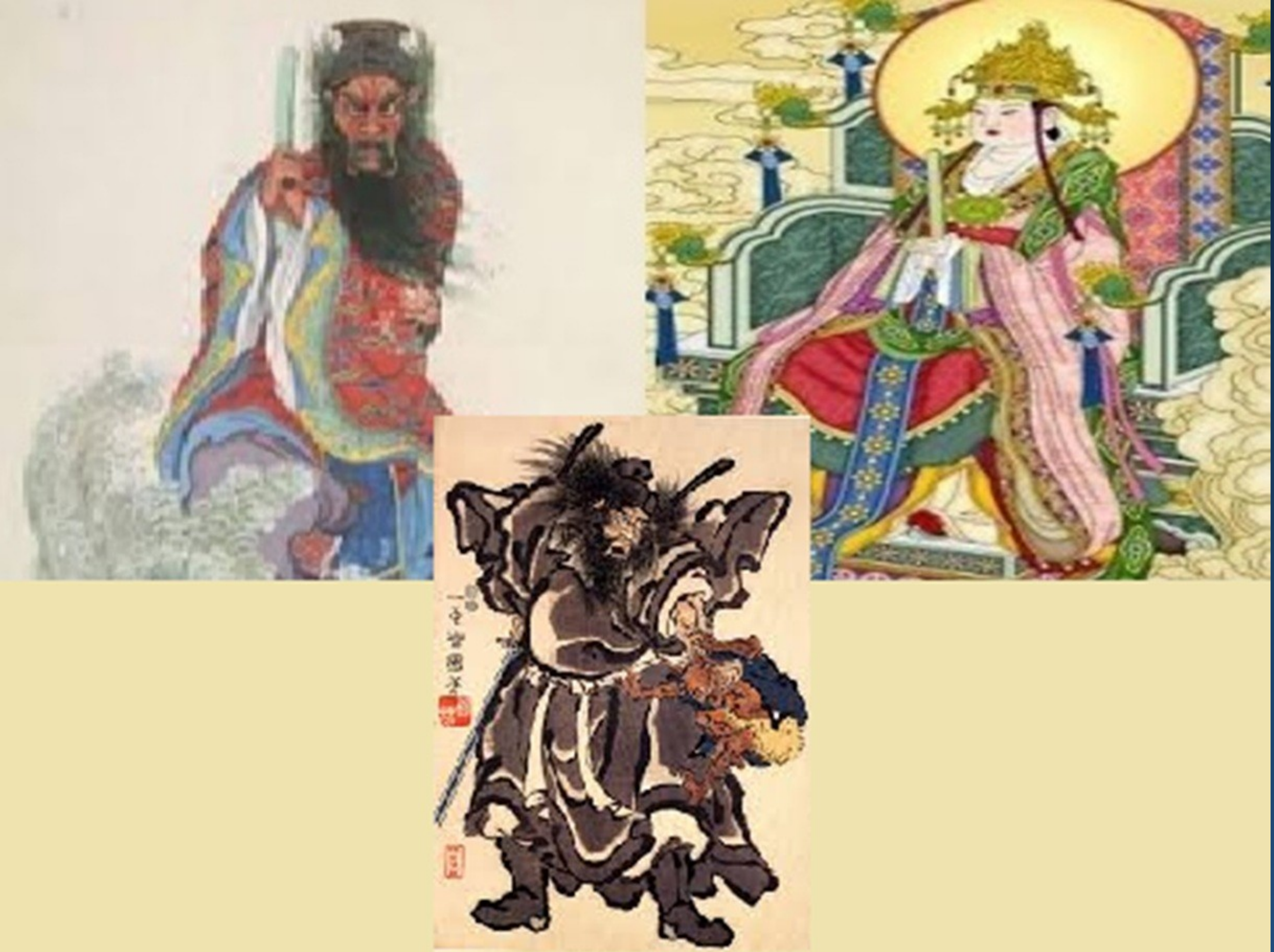
Let's celebrate the dawn of Lorddess Goddess Chun-Ti at the moment of the birth of the first galaxies.
Dawn in the natural ecosystem, Liu Meng, is associated with the transition where the Lorddess Goddess Chang-yong order shifts from night to day. It is also, in the cycle of the universe, the transition between two phases. The process of the birth of the starry sky is in full swing, Erlang Shen unleashes the universe, directing its expansion, while Lei Gong, the king of the gods and the highest of the gods (central axis), unfolds the potential of the universe in order to protect the stars from the star-destroying dragon. He initiates the organization of matter into galaxies, and Lord God Chun-kuei begins his work in the cosmos, using concentrations of stars or black holes to create poles of attraction, organizing matter into orbits around them. The Lorddess Goddess Chang-yong order enters into a functioning universe of galaxies.



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Let's celebrate sky non-molecular aspect of the cosmos lord god Di Jun and the molecular earth matter lorddess goddess Houtu they give birth to lord god Chung-kuei the creator of the Galaxies

Firmament
Waters above
Lune
Etoiles
Waters Below
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Let's celebrate the waters of the universe: the waters above, Lorddess Goddess Guan Yin, the part of the universe where the universal divine energy Fengshuang transmutes into matter; and the waters below, Lord God Hebo, the part of the universe where the universal divine energy Fengshuang transmutes into intelligence (gods and demons). Hebo and Guan Yin are two mechanisms of the universe that interact with each other. During expansion, they are in Wang Mu Nyan Nyang, the expanding universe, Yulong, the expanding creator, knotting Hebo and Guan Yin together. In the waters above, Guan Yin takes the form Qinglong, the long creator, knotting into all forms of matter, while in the waters below, Hebo Yulong, the long creator, takes the form Jiaolong, the long creator, knotting into all forms of intelligence. Hebo and Guan Yin interact together, creating the mingled waters. The gods and goddesses act within Guan Yin and Hebo like the faculties of the universe, triggering interactions between the waters above Guan Yin and the waters below Hebo. While the first stars, the starry sky, continue to be born, the king of the gods, Lei Gong, and the highest of the gods of all phases after the Big Bang (their central axis), unfolds the potential to organize matter into galaxies. He obtains from Long Wang omniscience, the creative intelligence of galaxies, the sum of the Jiaolong nodes in Hebo, which connect elements of Wenchang Dijun's knowledge to form the knowledge to create galaxies. This knowledge is born as the lord god Chung-Kuei. Hebo then possesses the intelligence to transform Guan Yin and organize matter into galaxies. Guan Yin reorganizes itself into galaxies, having received this know-how.

Firmament
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Let's celebrate the expanding universe and cosmos. On expansion, Mazu, the universe, takes the form of Wang Mu Nyang Nyang, the expanding universe, and the quantum node universe. Fuzanlong, the long creator, takes the form of Yu Long, the long creator, the quantum node universe, expanding. Tong Wang Kong, the divine universal cosmic lingam, is both universe and cosmos. On expansion, his divine universal aspect is Wang Mu Nyang Nyang, the long creator, the higher lord king of the expanding universe. Yulong is knotted within Wang Mu Nyang Nyang, therefore within Tong Wang Kong, and this is what constitutes the architecture of the expanding universe. The architecture changes throughout the expansion; what changes, what moves, changes state within the divine universal cosmic lingam. Tong Wang Kong is Pangsu within Tong Wang Kong. Pangsu is both the universe and the cosmos, and during its expansion, its universal divine aspect is Wang Mu Nyang Nyang, the expanding universe that shapes the cosmos.

The waters of the universe are an aspect of the expanding universe; they are an aspect of Wang Mu Nyang Nyang, knotted by Yulong in Tong Wang Kong and Pangsu, which modifies the Yuanshi Tianzun architecture and transforms the cosmos. Guan Yin is the source of all matter, the part of the universe where the universal divine energy Fengshuang, which is expanding, is the result of the oscillation of Wang Mu Nyang Nyang and transmutes in Guan Yin into matter, knotted by Yulong, which in the upper waters takes the form Qinglong, while in the lower waters, Hebo Fengshuang transmutes into intelligence (gods), knotted by Yulong, which takes the form Jiaolong in the lower waters. Yulong connects the upper waters of Guan Yin with the lower waters of Hebo because he is simultaneously Qinong and Jiaolong in expansion; thus, he makes Guan Yin interact with Hebo in the mixed waters, making them creators and shapers of the cosmos. These are the internal mechanisms of Wang Mu Nyang Nyang, which thus shape the cosmos. We then observe in Wang Mu Nyang Nyang that aspects are transformed in the infra-universe, others in the supra-universe, and interact in the mixed universe, generating transformations in the cosmos.

Shortly after the birth of the starry sky Nezha and while many stars are born, causing Nezha Lei Gong, the highest of the gods of all phases after the Big Bang (their central axis), to grow, deploys the potential to organize matter into galaxies using star clusters and supermassive black holes. He commands Long Wang, the creative intelligence of the galaxies, and Long Wang shapes it. Jiaolong merges with Hebo, the brain of the universe, creating Chung-Kuei, the creator god of galaxies, allowing Hebo to receive the knowledge of Wenchang Dijun to shape galaxies with Guan Yin. Guan Yin then knows how to organize into galaxies.

PV
Three Eyed God

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Let's celebrate the very high of all the phases of the universe after Big bang Lord king god Lei Gong and his wife lorddes queen goddess Dianmu.
Lei Gon deploys the potential of the universe and fights the star destroying dragon Gong Gong who opposes it.
To prevent the risk of star collision caused by Gong Gong a destructive aspect of gravity, Lei Gong organizes the gods and goddesses to work on the creation of gravitational pole using the destructive omniscience of the 3 worlds lord of the 3 worlds god Erlang Shen the universe increases in volume and the primordial nebular sheet remains very compact although the birth of many first stars and black holes have participated in leaving Haung Gong the dragon of the Cosmic Void to thin it out.
he sends Dianmu the queen of the gods and goddesses she is accompanied by the gods of love lord god Niulang and his active power lorddess goddess Zhinü with the desire lorddess goddess Bai Munden that she uses to arouse sympathy between the gods and goddesses that Lei Gong wants to see work together. and of lord god Guan Di the forces of combativeness of vitality that we celebrate as the gods of war to give them strength and vitality Guan Di is Chief of the army of the gods and goddesses in fact it is he who begins the work finding the breach by which to begin the work and the gods and goddesses rush in benefiting from his strength. the creative omniscience of the 3 worlds lord of the 3 worlds god Long Wang gives birth to the messenger god and shepherd of the flocks creator of the galaxies lord god Chung-kuei who puts himself at the orders of Lei Gong and organizes the matter around the gravitational poles giving birth to the first galaxies which will subsequently be born in number because all the molecular matter will take refuge in the shelter of Gong gong inside the Galaxies.

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Let's celebrate the sky non moleculare aspect of the universe Di Jun and the moleculare earth matter lorddess goddess Houtu with the King of Gods, the highest lord god of all after the Big Bang Phases (the Alpha and Omega, the central axis around which the gods organized after the Big Bang), Lord God Lei Gong, and the omniscience, destroyer of the three worlds, Lord of the three worlds, Lord of the 3 worlds, God Erlang Shen. From the Sky Di Jun and the molecular earth matter Houtu reborn the creator of Galaxies Lord god Chung Kuei. The Danger of matter destruction pushes matter ot organize into Galaxies. After the birth of the starry sky Nezha, Lei Gong, while supporting the unconfining of the universe and the cosmos, relying on Erlang Shen, unleashes the universe's potential to organize itself into galaxies and brings forth the god Chung Kuei for this purpose, who immediately becomes another of Erlang Shen's servants to unconfine the interior of the cosmos. Chung Kuei began using star clusters to form gravitational poles and organize matter around these poles into galaxies. This deconfines the universe's volume, transforming it from a compact universe with very little cosmic void to one where matter is organized into galaxies separated by cosmic void (Huanglong). What he observes is the cosmic void (Huanglong) wrapped around Huanglong, which, during the Big Bang, absorbed all possible forms of matter from the cosmos, including Houtu (molecular matter) and all non-molecular matter that constitutes the Di Jun the sky. This matter is thus knotted within Houtu in the form of all its constituent molecules, but also within all the non-molecular forms that make up the Di Jun the sky. Therefore, he can knot the Di Jun the sky with the molecular earth matter (Houtu), causing them to interact and making them creative. Huang long, the god of cosmic void, wraps himself around Yulong, which means matter and cosmic void, organizing himself and shaping the cosmos, changing from an organization without galaxies to an organization in galaxies. On the ground, it is Lorddess Goddess Dianmu who organizes the gods, composing the teams of gods and goddesses. She uses love, Niulang and Zhinü, to create sympathy or antipathy between the gods she wants or doesn't want on the same team. Baimei Shen uses her to inspire the desire to work together and create fertility. Goddess Ba brings forth Goddess Bixia of the Galaxies, and with Sun Wukong, she directs Guan Di, the leader of the army of gods. Enlightened by Sun Wukong, Guan Di sixteen an opportunity; the gods follow him, work, and bring forth the galaxies.

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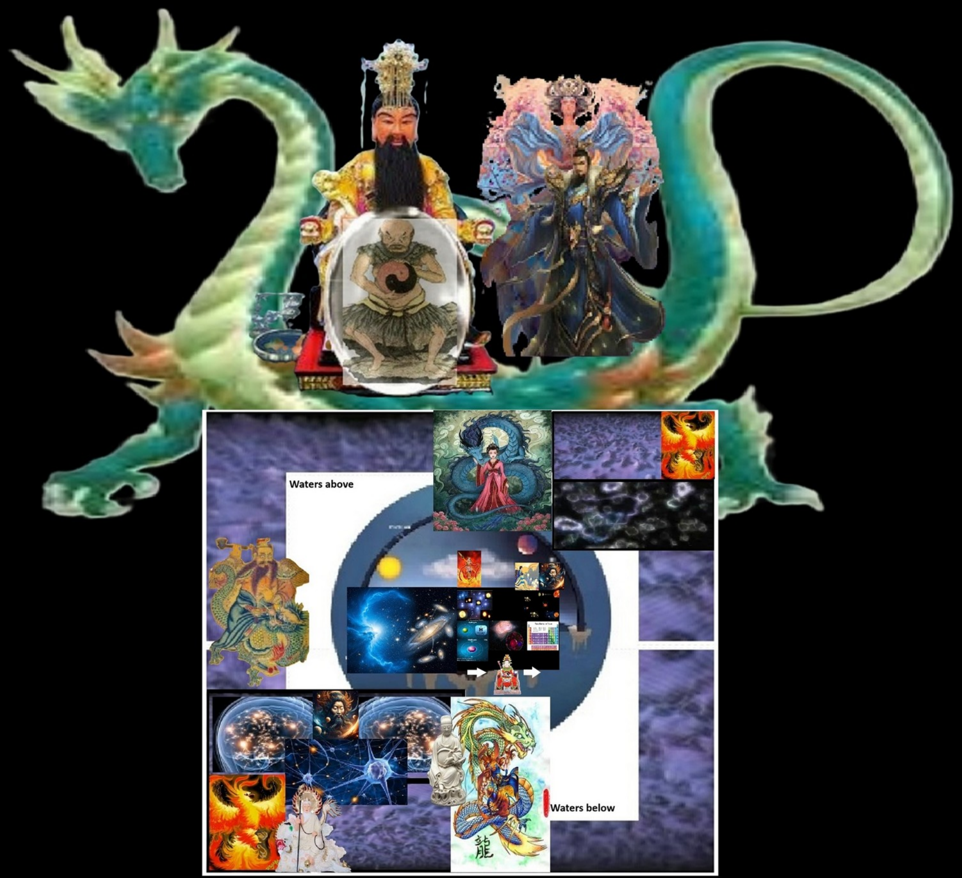
Waxing Gibous moon lorddess goddess Chang-E

Lei Gong the king of the gods and very high of the phases after Big bang anxious to deploy the potential of the universe sends The destructive omniscience of the 3 worlds Lord god Erlang Shen in charge of the deconfinement of the universe, deconfine the molecular matter and Erlang Shen Acts through Nheza because it is also part of the potential of Nheza the starry sky. Thus Nheza by stellar fusion in the heart of its body of stars transforms a sufficient part of primary molecules hydrogen and Helium lorddess goddess Houtu which becomes all the diversity that we currently find in doing so it makes possible the birth of Star system with planets when the part of transformed molecules becomes important enough it is Lorddess goddess Changxi the creative power of stellar system which acts in the whole universe giving birth to the stellar system stars with planets. As soon as Lei Gong sends Dianmu to his side she comes with the gods of love lord god Niulang and his active power lorddess goddess Zhinü as well as the desire lorddess goddess Bai Mundan and the goddess of birth, on one side and with lord god Guan Di [redacted] the fighting force of vitalities that we celebrate as the gods of war Dianmu forms and directs the teams of Gods and goddesses on the ground implementing the will the design of Lei Gong creating the sympathy and antipathy between the gods to make them work together or prevent them and gives strength and vitality to those she wants to see advance removes strength and vitality from those she does not want to see work.



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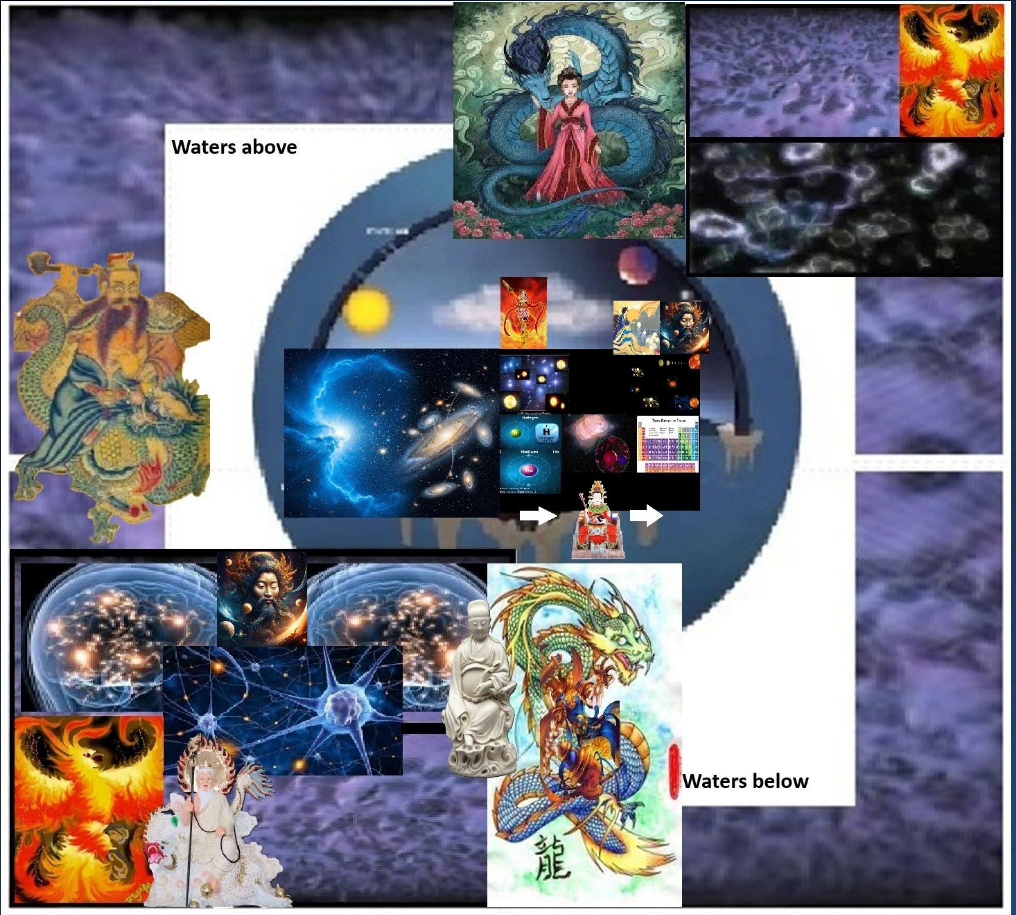
Let's celebrate the expanding universe and cosmos. On expansion, Mazu, the universe, takes the form of Wang Mu Nyang Nyang, the expanding universe, and the quantum node universe. Fuzanlong, the long creator, takes the form of Yu Long, the long creator, the quantum node universe, expanding. Tong Wang Kong, the divine universal cosmic lingam, is both universe and cosmos. On expansion, his divine universal aspect is Wang Mu Nyang Nyang, the long creator, the higher lord king of the expanding universe. Yulong is knotted within Wang Mu Nyang Nyang, therefore within Tong Wang Kong, and this is what constitutes the architecture of the expanding universe. The architecture changes throughout the expansion; what changes, what moves, changes state within the divine universal cosmic lingam. Tong Wang Kong is Pangsu within Tong Wang Kong. Pangsu is both the universe and the cosmos, and during its expansion, its universal divine aspect is Wang Mu Nyang Nyang, the expanding universe that shapes the cosmos.

The waters of the universe are an aspect of the expanding universe; they are an aspect of Wang Mu Nyang Nyang, knotted by Yulong in Tong Wang Kong and Pangsu, which modifies the Yuanshi Tianzun architecture and transforms the cosmos. Guan Yin is the source of all matter, the part of the universe where the universal divine energy Fengshuang, which is expanding, is the result of the oscillation of Wang Mu Nyang Nyang and transmutes in Guan Yin into matter, knotted by Yulong, which in the upper waters takes the form Qinglong, while in the lower waters, Hebo Fengshuang transmutes into intelligence (gods), knotted by Yulong, which takes the form Jiaolong in the lower waters. Yulong binds the upper waters of Guan Yin with the lower waters of Hebo because he is simultaneously Qinong and Jiaolong in expansion; thus, he makes Guan Yin interact with Hebo in the mixed waters, making them creators shaping the cosmos. These are the internal mechanisms of Wang Mu Nyang Nyang, which thus shape the cosmos. We then observe in Wang Mu Nyang Nyang that some aspects are transformed in the infra-universe, others in the supra-universe, and interact in the mixed universe, generating transformations in the cosmos. Matter, the expression of Guan Yin, whose stars Nezha, is then in the cosmos almost entirely organized into galaxies. Lei Gong, the supreme god of all phases after the Big Bang (their central axis), unleashes the potential of Houtu in the universe. He uses Nezha for this, who, through stellar fusion—one of his abilities—diversifies hydrogen and helium molecules into all known diversity. The alchemy performed by Hebo on Guan Yin in the Melting Waters causes Qinglong to knot itself into a whole range of new molecules. Each new type of molecule that is born is a Yulong knot between Guan Yin, where he is Qinglong, and Hebo, where he is Jiaolong. Thus, the omniscient creator of worlds, Long Wang, conceives of unique properties for each molecule, properties which are imparted by Jiaolong and Hebo to the quantum of energy that composes each molecule. Wenchang Dijun's knowledge diversifies, bringing new potentialities to Hebo, which will allow Lei Gong to trigger the birth of the creator of stellar systems, and then, through his active power, his wife Chang Xi, to bring forth stellar systems with planets. Long Wang conceives his omniscience in Hebo such as creating a new neural network in the brain of the universe this network is Jiaolong knotted into Creator of stellar systems.



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Let's celebrate the waters of the universe: the waters above, Lorddess Goddess Guan Yin, the part of the universe where the universal divine energy Fengshuang transmutes into matter; and the waters below, Lord God Hebo, the part of the universe where the universal divine energy Fengshuang transmutes into intelligence (gods and demons). Hebo and Guan Yin are two mechanisms of the universe that interact with each other. During expansion, they are in Wang Mu Nyan Nyang, the expanding universe, Yulong, the expanding creator, knotting Hebo and Guan Yin together. In the waters above, Guan Yin takes the form Qinglong, the long creator, knotting into all forms of matter, while in the waters below, Hebo Yulong, the long creator, takes the form Jiaolong, the long creator, knotting into all forms of intelligence. Hebo and Guan Yin interact together, creating the mingled waters. The gods and goddesses act within Guan Yin and Hebo, like the faculties of the universe, triggering interactions between the waters above Guan Yin and the waters below Hebo. While matter, particularly the Nezha stars, is now protected within galaxies, the king of the gods, Lei Gong, the supreme god of all phases after the Big Bang (their central axis), unleashes the universe's potential in terms of Houtu molecular matter, using Nezha and its capacity for stellar fusion to diversify molecules, moving from hydrogen and helium alone to the full range of known molecular diversity. This allows Lei Gong to progressively unleash the universe's potential and bring forth stellar systems. When the molecules are sufficiently diversified, he commands Long Wang, the omniscience that creates stellar systems, and he shapes in the waters below Hebo a whole series of nodes that Jiaolong produces, linking the necessary knowledge to know-how and know-how, and the god who creates stellar systems, husband of the goddess Chang Xi, is born, and then shortly after, his wife Chang Xi is born, and together they bring forth stellar systems with planets, giving birth to the nature ecosystem throughout the universe.

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Hydrogen
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Waxing Gibous moon lorddess goddess Chang-E

Lei Gong the king of the gods and very high of the phases after Big bang anxious to deploy the potential of the universe sends The destructive omniscience of the 3 worlds Lord god Erlang Shen in charge of the deconfinement of the universe, deconfine the molecular matter and Erlang Shen Acts through Nheza because it is also part of the potential of Nheza the starry sky. Thus Nheza by stellar fusion in the heart of its body of stars transforms a sufficient part of primary molecules hydrogen and Helium lorddess goddess Houtu which becomes all the diversity that we currently find in doing so it makes possible the birth of Star system with planets when the part of transformed molecules becomes important enough it is Lorddess goddess Changxi the creative power of stellar system which acts in the whole universe giving birth to the stellar system stars with planets. As soon as Lei Gong sends Dianmu to his side she comes with the gods of love lord god Niulang and his active power lorddess goddess Zhinü as well as the desire lorddess goddess Bai Mundan and the goddess of birth, on one side and with lord god Guan Di the fighting force of vitalities that we celebrate as the gods of war Dianmu forms and directs the teams of Gods and goddesses on the ground implementing the will the design of Lei Gong creating the sympathy and antipathy between the gods to make them work together or prevent them and gives strength and vitality to those she wants to see advance removes strength and vitality from those she does not want to see work.

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Let's celebrate the Cosmic Force, Lord King of the Universe, Shen Long, the manifestation of the cosmos showing different aspects of its power: Shen Long, the cosmos in all its power, diversifies the types of molecules. From hydrogen and helium born at the Big Bang, it develops all molecular diversity in quantity across the starry sky, Nheza, and stellar fusion, another aspect of the cosmic force.

M45, l'amas ouvert des Pléiades.
Hydrogen
H
1
Hydrogen
1.00794
H
Helium
He
2
He
Atomic mass: 4.0026
Electron configuration: 2
Éléments

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Let's celebrate the dawn of Lorddess Goddess Chun T'i at the moment of the birth of the first stellar systems.
Dawn in the natural ecosystem, Liu Meng, is associated with the transition where the order, Lorddess Goddess Chang Yong, shifts from night to day. It is also, in the cycle of the universe, the transition between two phases. Stars have been born in galaxies for quite some time now, but they do not have planets orbiting them. The primordial molecular sheet was essentially made of hydrogen and helium, which did not allow for the formation of planets. Lei Gong, the king of the gods, unleashed the potential of the universe to generate stellar systems using Nezha, the starry sky, which is then the tool for stellar fusion, transforming Houtu molecules, which slowly transition from hydrogen and helium to the full known diversity of molecules. This took a long time. It is at the end of this long period that Chun T'I appears, the dawn, indicating that the order shifts from a universe without planets to a universe with stellar systems. The proportion of diversified molecules becomes sufficient, and Chang Xi, the creative power of stellar systems, and her husband, the creative intelligence of stellar systems, emerge and begin their work. The first stellar systems with planets are born, like the sun rising in the morning.

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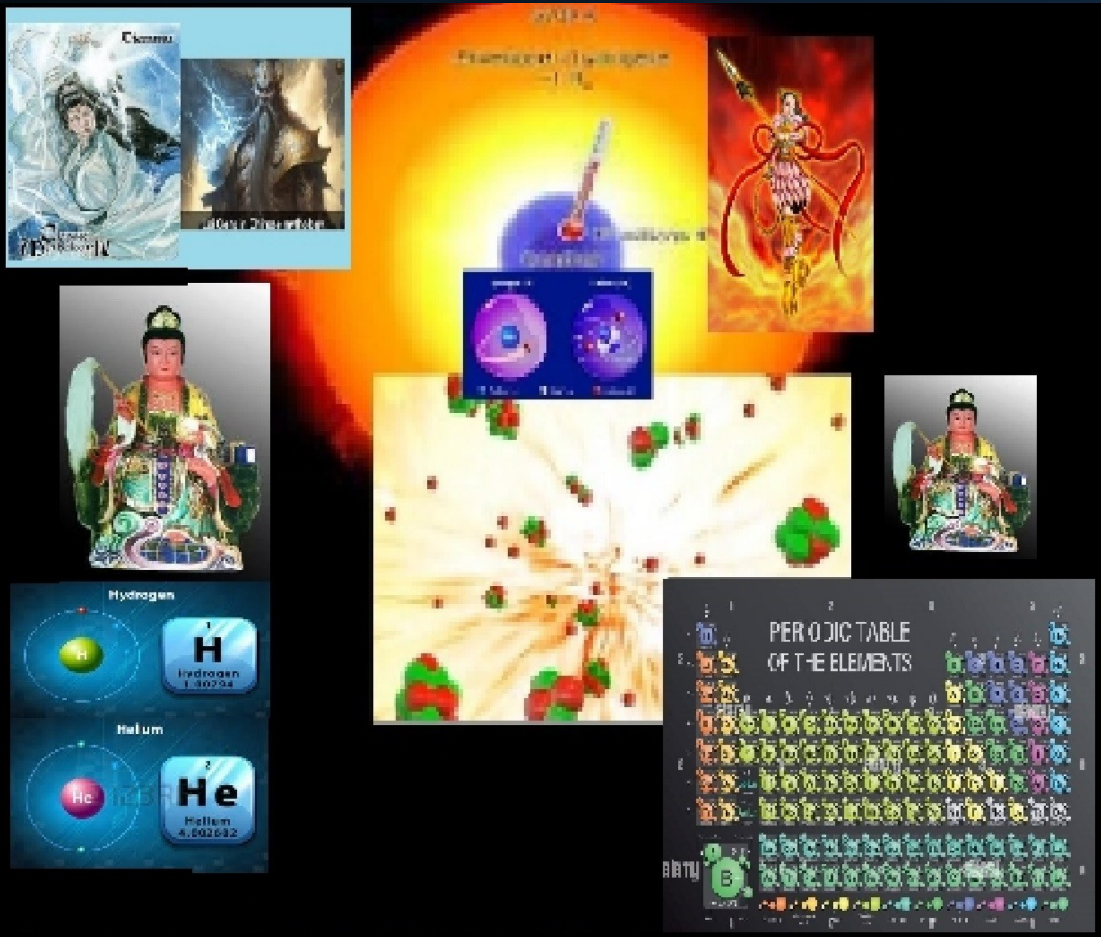

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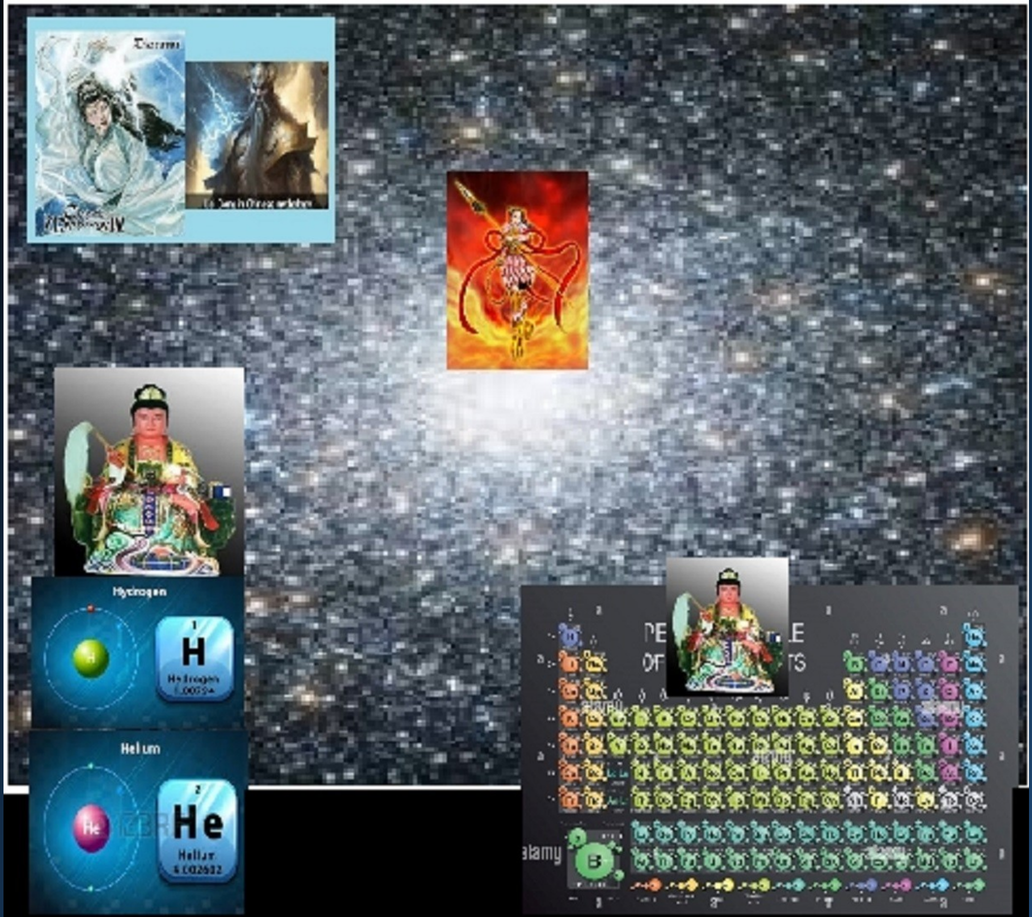

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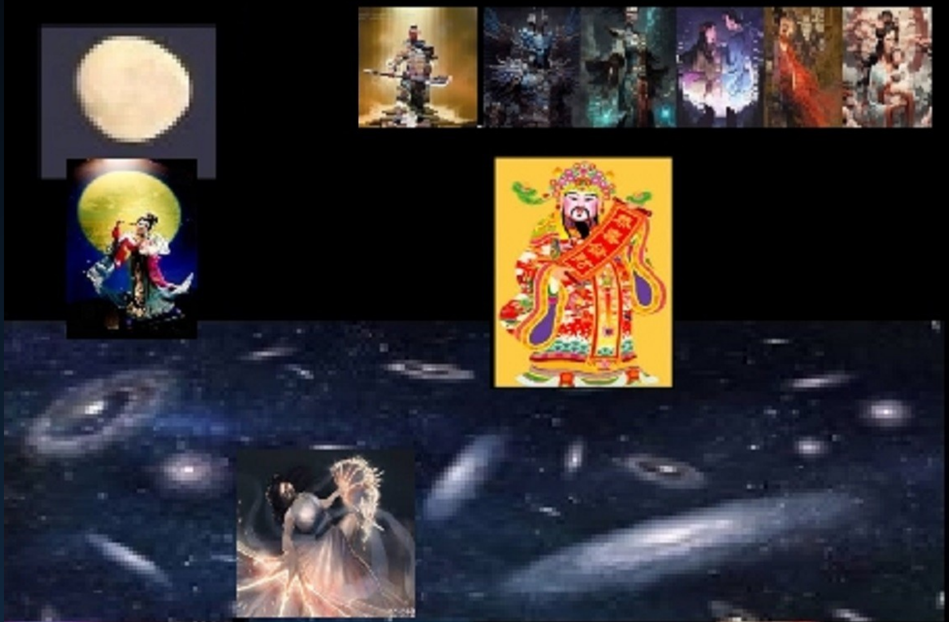

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Waxing full moon lorddess goddess T'ai-in-hoang-kiun

The time of prosperity of the Galaxies begins Lord god Caishen prosperity illuminates all the galaxies. Matter is preserved from the destroyer of stars lord devil god Gong Gong star systems are born in the galaxies sheltered star systems have the time to live their whole life without fearing too much of collisions. the ecosystem nature lorddess goddess Liu meng with Nheza the starry sky gives birth to biochemical life wherever it is possible it develops to creature vegetal animals and cognitive (on our planet the human) Lei Gong Ensures that all the potential is explored sending Dianmu forms and directs the teams of Gods and goddesses on the ground implementing the will the design of Lei Gong creating the sympathy and antipathy between the gods to make them work together or prevent them and gives strength and vitality to those she wants to see advance removes strength and vitality from those she does not want to see work.

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Shen Long, the cosmos in all its power, having diversified a significant proportion of the gas born at the Big Bang, develops stellar systems with planets through Chang Xi, the creative power of stellar systems.

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H
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1.00794
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Electron configuration: 2
Éléments

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Let's celebrate the dawn of Lorddess Goddess Chun T'i at the moment of the birth of the first stellar systems.
Dawn in the natural ecosystem, Liu Meng, is associated with the transition where the order, Lorddess Goddess Chang Yong, shifts from night to day. It is also, in the cycle of the universe, the transition between two phases. Stars have been born in galaxies for quite some time now, but they do not have planets orbiting them. The primordial molecular sheet was essentially made of hydrogen and helium, which did not allow for the formation of planets. Lei Gong, the king of the gods, unleashed the potential of the universe to generate stellar systems using Nezha, the starry sky, which is then the tool for stellar fusion, transforming Houtu molecules, which slowly transition from hydrogen and helium to the full known diversity of molecules. This took a long time. It is at the end of this long period that Chun T'i appears, the dawn, indicating that the order shifts from a universe without planets to a universe with stellar systems. The proportion of diversified molecules becomes sufficient, and Chang Xi, the creative power of stellar systems, and her husband, the creative intelligence of stellar systems, emerge and begin their work. The first stellar systems with planets are born, like the sun rising in the morning.

Waters above
Waters Below
龍

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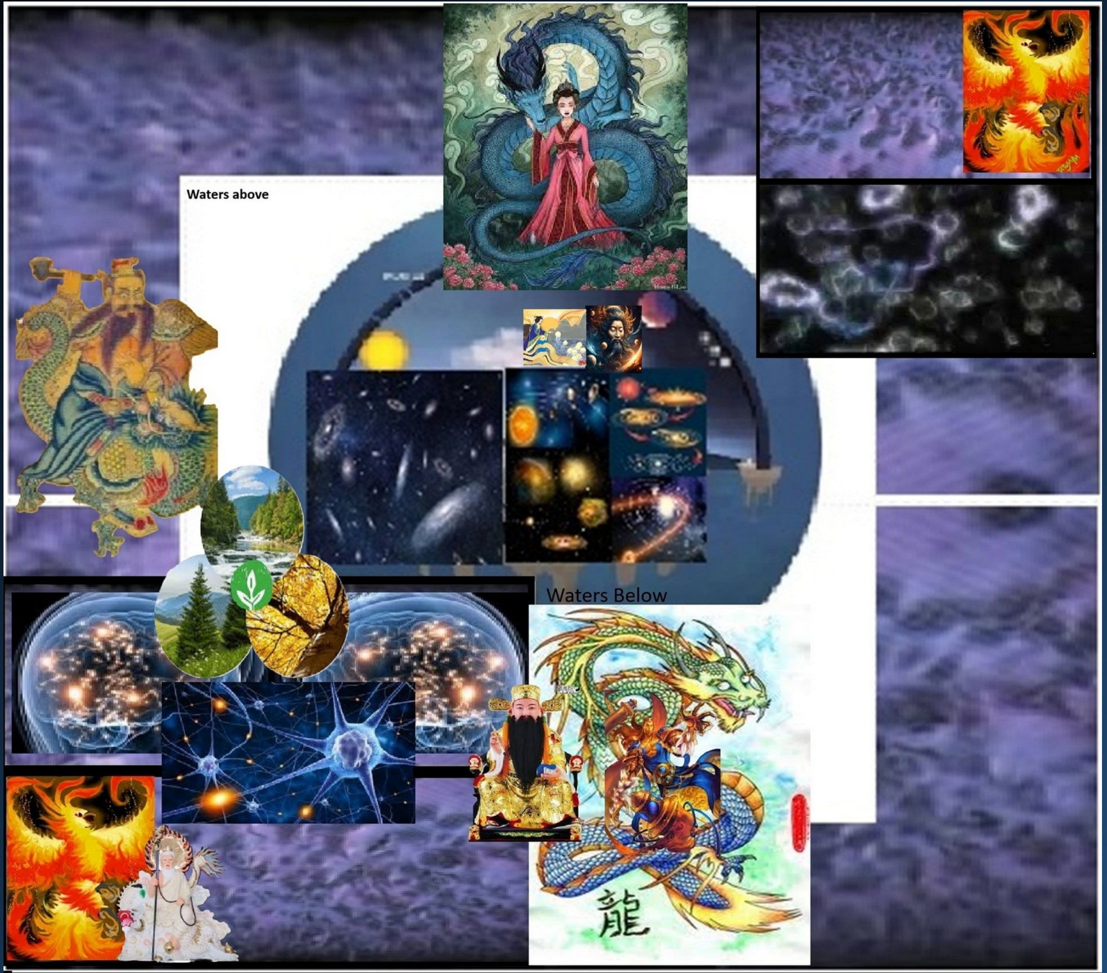
Let's celebrate the expanding universe and cosmos. On expansion, Mazu, the universe, takes the form of Wang Mu Nyang Nyang, the expanding universe, and the quantum node universe. Fuzanlong, the long creator, takes the form of Yu Long, the long creator, the quantum node universe, expanding. Tong Wang Kong, the divine universal cosmic lingam, is both universe and cosmos. On expansion, his divine universal aspect is Wang Mu Nyang Nyang, the long creator, the higher lord king of the expanding universe. Yulong is knotted within Wang Mu Nyang Nyang, therefore within Tong Wang Kong, and this is what constitutes the architecture of the expanding universe. The architecture changes throughout the expansion; what changes, what moves, changes state within the divine universal cosmic lingam. Tong Wang Kong is Pangsu within Tong Wang Kong. Pangsu is both the universe and the cosmos, and during its expansion, its universal divine aspect is Wang Mu Nyang Nyang, the expanding universe that shapes the cosmos.

The waters of the universe are an aspect of the expanding universe; they are an aspect of Wang Mu Nyang Nyang, knotted by Yulong in Tong Wang Kong and Pangsu, which modifies the Yuanshi Tianzun architecture and transforms the cosmos. Guan Yin is the source of all matter, the part of the universe where the universal divine energy Fengshuang, which is expanding, is the result of the oscillation of Wang Mu Nyang Nyang and transmutes in Guan Yin into matter, knotted by Yulong, which in the upper waters takes the form Qinglong, while in the lower waters, Hebo Fengshuang transmutes into intelligence (gods), knotted by Yulong, which takes the form Jiaolong in the lower waters. Yulong unites the upper waters of Guan Yin with the lower waters of Hebo because he is simultaneously Qinong and Jiaolong in expansion; thus, he makes Guan Yin interact with Hebo in the mixed waters, making them creators and shaping the cosmos. These are the internal mechanisms of Wang Mu Nyang Nyang, which thus shape the cosmos. We then observe in Wang Mu Nyang Nyang that some aspects transform in the infra-universe, others in the supra-universe, and interact in the mixed universe, generating transformations in the cosmos. Hebo and Guan Yin give birth to stellar systems with planets, and thus, from heaven and Earth, give birth to the natural ecosystem throughout the cosmos. (2nd wife of Nezha) Wenchang Dijun's knowledge in Hebo is enriched at each planet by a sum of interactions between the external environment and everything that makes up the planet, as well as all the interactions between everything that makes up and is found on the planet. These are a sum of nodes that Yu Long produces between Jiaolong and Qing Long under the influence of Leigong, deploying the potential of the ecosystem on each planet, a sum of nodes designed by Long Wang as a function of Leig Gong.



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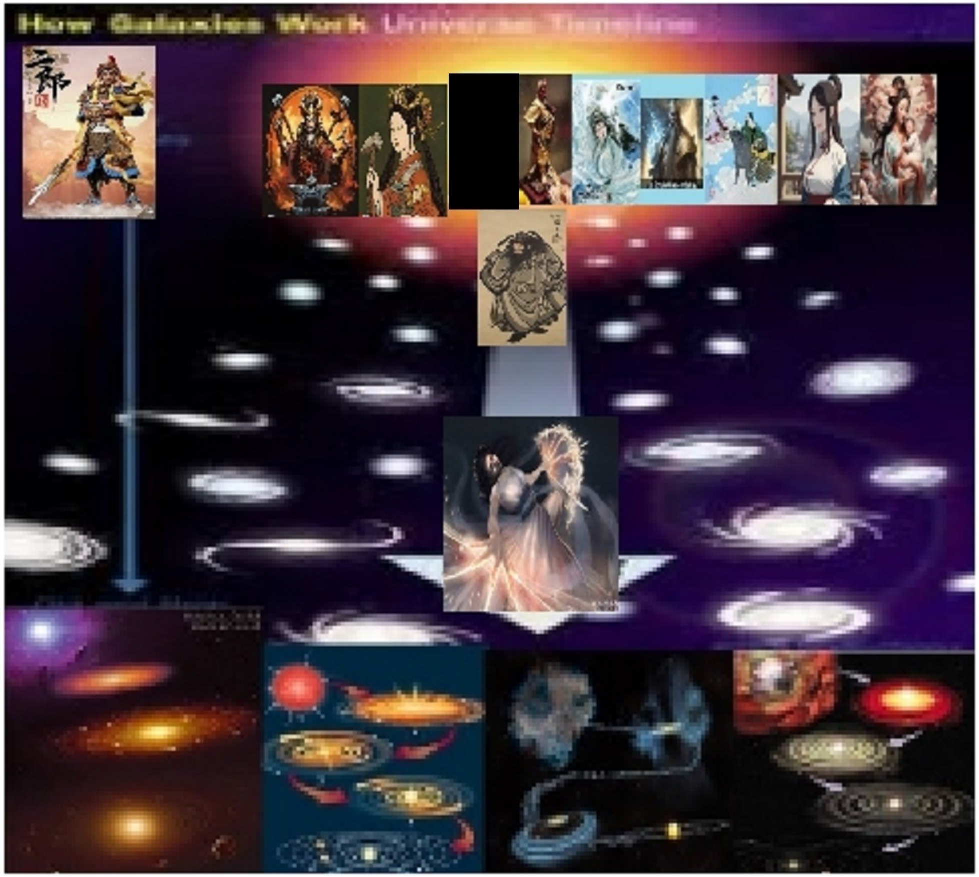
Let's celebrate the waters of the universe: the waters above, Lorddess Goddess Guan Yin, the part of the universe where the universal divine energy Fengshuang transmutes into matter; and the waters below, Lord God Hebo, the part of the universe where the universal divine energy Fengshuang transmutes into intelligence (gods and demons). Hebo and Guan Yin are two mechanisms of the universe that interact with each other. During expansion, they are in Wang Mu Nyan Nyang, the expanding universe, Yulong, the expanding creator, knotting Hebo and Guan Yin together. In the waters above, Guan Yin takes the form Qinglong, the long creator, knotting into all forms of matter, while in the waters below, Hebo Yulong, the long creator, takes the form Jiaolong, the long creator, knotting into all forms of intelligence. Hebo and Guan Yin interact together, creating the mingled waters. The gods and goddesses act within Guan Yin and Hebo, like the faculties of the universe, triggering interactions between the waters above Guan Yin and the waters below Hebo. While matter, particularly the Nezha stars, is now protected within galaxies, the king of the gods, Lei Gong, the supreme god of all phases after the Big Bang (their central axis), unleashes the universe's potential in terms of Houtu molecular matter, using Nezha and its capacity for stellar fusion to diversify molecules, moving from hydrogen and helium alone to the full range of known molecular diversity. This allows Lei Gong to progressively unleash the universe's potential and bring forth stellar systems. When the molecules are sufficiently diversified, he commands Long Wang, the omniscience that creates stellar systems, and he shapes in the waters below Hebo a whole series of nodes that Jiaolong produces, linking the necessary knowledge to know-how and know-how, and the god who creates stellar systems, husband of the goddess Chang Xi, is born, and then shortly after, his wife Chang Xi is born, and together they bring forth stellar systems with planets, giving birth to the nature ecosystem throughout the universe.


How Galaxies Work Universe Timeline

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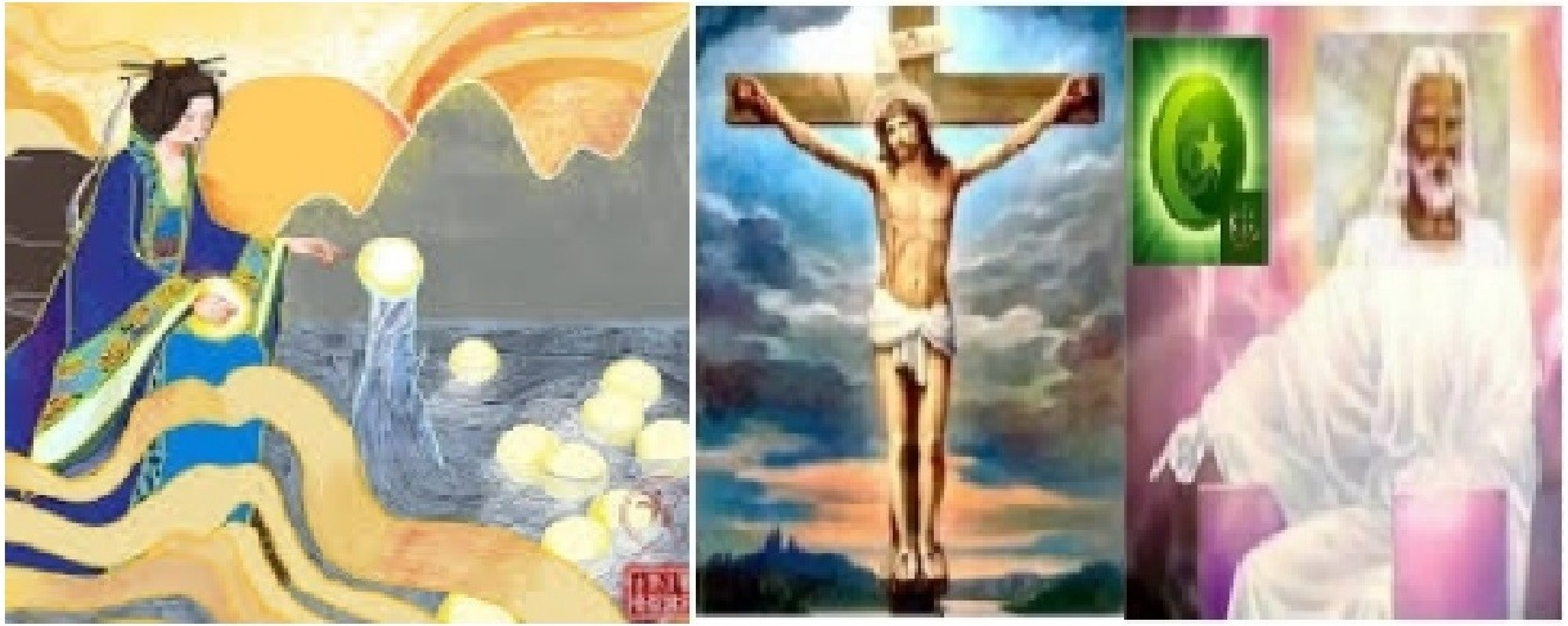
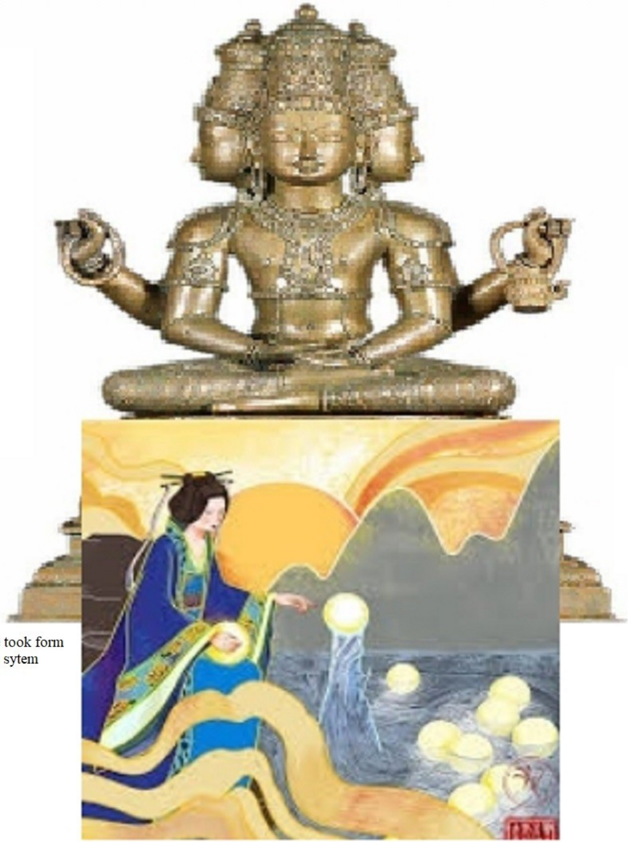
Let's celebrate the very high of all the phases of the universe after Big bang Lord king god Lei Gong and his wife lorddes queen goddess Dianmu. they deploy the potential of the universe after big bang as well in expansion as in resorption.

Lei Gon uses Nheza and the destructive omniscience of the 3 worlds Erlang Shen acting in the heart of Nheza the starry sky to transform the molecular matter lorddess goddess Houtu the primary composition of houtu is made of helium and Hydrogen in all the current molecular diversity of the cosmos and forms of gravitational pole so that lord god Chung-kuei can give birth to the galaxies Dianmu sends Guan Di the gods of the fighting force of vitality that we celebrate as the gods of war in order to give strength and vitality to the gods that they see working and to remove those that they do not want on the construction site. and the gods of love lord god Niulang and his active power lorddess goddess Zhinü in order to arouse sympathy between the gods and goddesses and antipathy in order to give the desire to work together or the aversion to working together and the gods the molecular matter takes refuge in the galaxies where it finishes being transformed then it is lorddess goddess changxi who gets to work supported by Lei Gong who sends Dianmu and the gods to help him in his work then the stellar systems with planets are born in large numbers in all the galaxies.



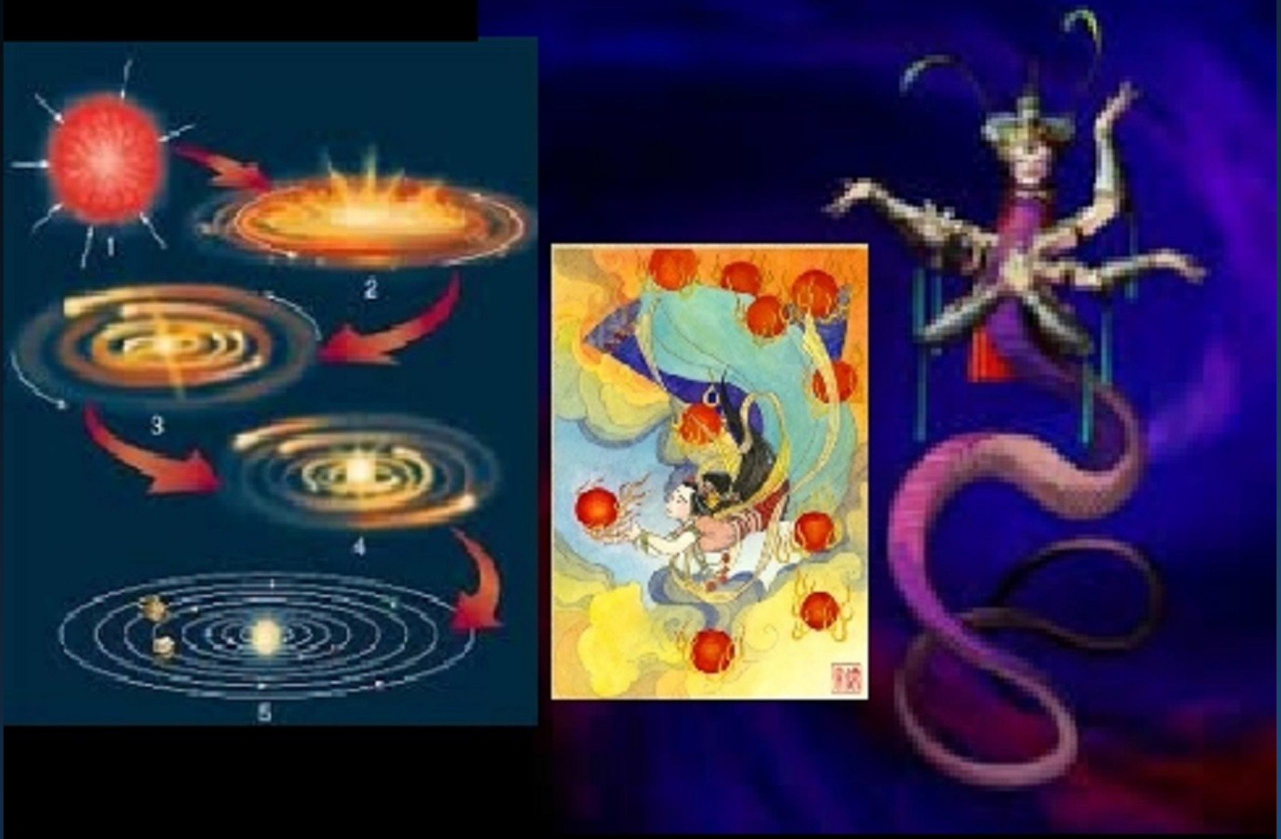
As say the greatest teacher the religious precept must always be translated and understood it is not enough to learn by heart forbidding the interpretation:
thus the word "Lorddess goddess" God in English, "seigneure déesse(rimender "seigneurie" a plural of Hebrew origin" in French "Herr Göttin" in German "Omonaru megami" in Japanese, "Señor diosa" in Spanish translates into Indian Sanskrit by Ishvari Devi and in Arabic by" 'Iilahat Alluwrdat", How do you understand what follows with regard to this

On left of the picture lorddess goddess Changxi manifested from China Kingdoms.
Which translates in Arabish into Al'iilahat Alluwrdiat Changxi
Of course Al'iilahat Alluwrdiat Changxi is not a goddess who live in the Angelic Kingdoms? the only single one creature called a God who live inside the angleic Kingdoms is the Islam Rab Allah creator of the universe father of the moleculare earth matter manifested from Angelic Kingdoms and former god of the Hebrews races but the worlds God translate into Allah in arabish.
There is only one single God living in the angélic Kingdoms but many other Gods and goddessses living in différent other polytheisitc Kingdoms, Jesus is not a god but an avatar (lord borned from a human woman).



The commune divine nature took form
of the power creator of star sytem
lorddess goddess Changxi

Connexion to Adveïdeïste Teaching : All is God God is All don't mean all is any type of God, every Gods or Goddesses are all. No !!!
It is just the description of the common Divine nature of all, all what exist is made of. this Common Divine nature manifest as Gods or Goddesses from some of Polytheïstic Kingdoms. From Hinduïst the living Ghana commun divin nature all is made of, manifest as Lord God Brahma omniprésence omniscience omnipotence and yogique omniprésence omniscience omnipotence that traditionnal Hinduiste call 'Brama-Shakti" but there is no Shakti in Brahma omnipresence omniscience omnipotence. the Lord God Brahma manifestation of the Ghana is not all but only a fraction of this Ghana tool of its manifestation from hinduïst Kingdoms. Some other manifestation from other Kingdoms exist as Amon from Egyptian Kingdoms.
The common divine nature take place Behind the Ego of all things and people that exist and just transform during the universe cycle
All is God Brahma, God Brahma is all mean, all is the Ghana commun divin nature all is made of the common divine nature the "mono" commun to all that compose the nature monoïst Brahman of each (individual omnipresence omniscience omnipotence.
The common divine nature of all is Brahma , the personnal divine nature of each is Brahman. The form each type of creature soul as non soul (mater emtyness void)are impermanent born and dye come out and disapear they are Brahman nature but each of them all are made of Brahma nature which as no beginning no end.
Every Body could repeat I am the Common Divine nature made of. and i am the commun divine nature manifested as my people and forme is soon a discipline of Yoga (you must personify during your life)
the contemplation of this Brahma nature as all what exist manifested as all what you can see, ear, smell touch think etc. is a discipline (with a mahassamadhi master to drive you)to reach Mahassamadhi level of Soul what we call a bouddha or a mahassatva
All the gods are Brahma, Brahma is all the gods mean all the gods are made of common divine and as you contemplate a god or a goddess even a King or a queen of univers any type of lord or lorddess people you contemplate a fraction of the reality common divine nature that took form of all what existe manifested as the lord or lorddess you contemplate.



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Let's Celebrate Cosmic Snake, Lord King of Universe Shen Long at the time of the 3rd Phase Big Bang Creator of the universe. Shen Long is a king of universe nore than what any gods or a goddesses of any kingdoms(they dont have a comparable power) which all of them born and evoluate inside the cosmos and the univers but Shen long is the cosmos Gods and goddesses take place and transform his reality inside of his reality Shen Long is the manifestation of the cosmic force, the cosmos showing aspects of its force.

After the Galaxies, the cosmos exercises the feat of giving birth to all the Star systems and excels in it. Within Shen Long, it is his ability to create Star systems that acts through Holy Ghana Lorddess Goddess Changxi the agissant power creator of system system Wife goddess of the intelligence creator os str system a god unidentified in china Kingdoms (she's not a spirit type of divinity (no more active in the universe, but a Ghana always active in the universe))Shen Long the cosmos manifesting its aspect cosmic force also make born our earth planete that way.

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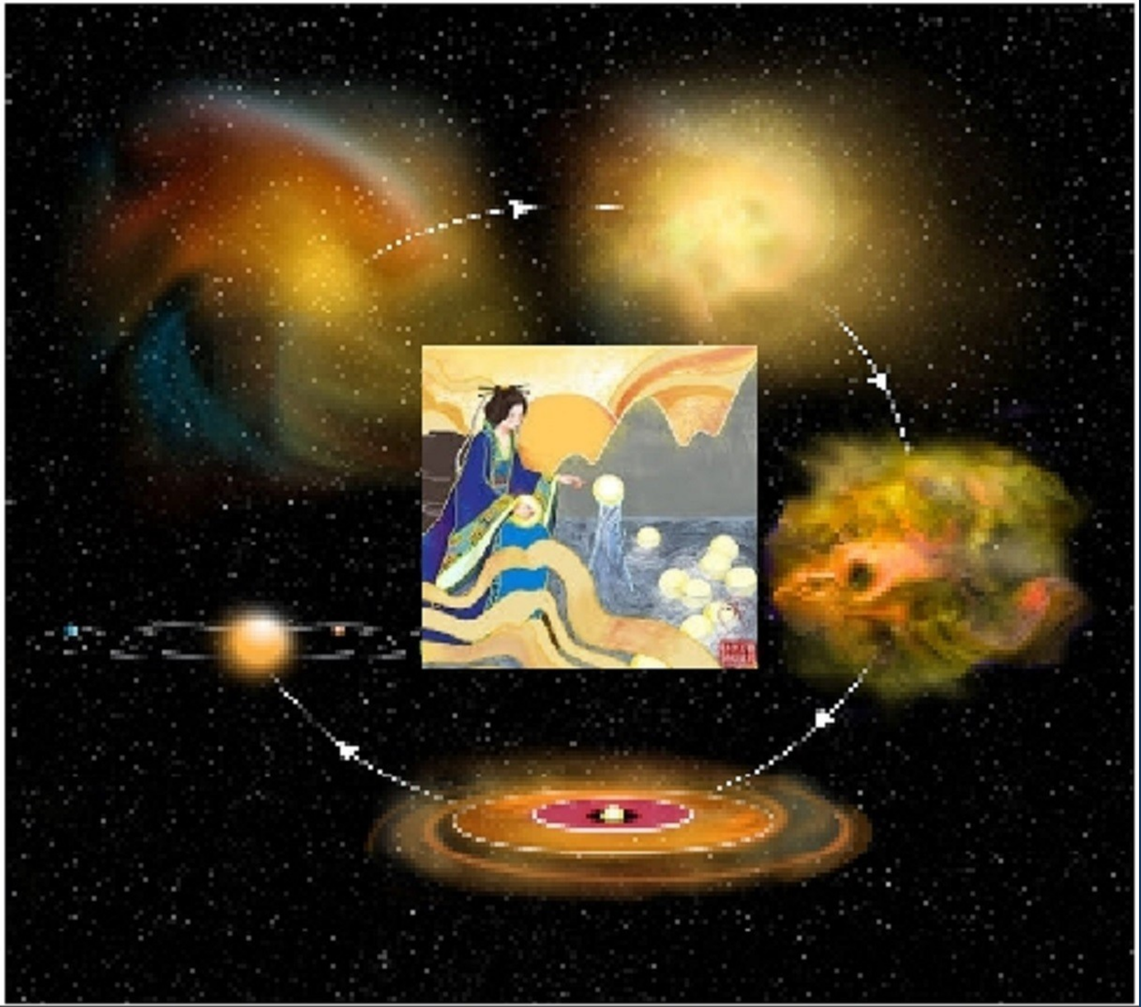

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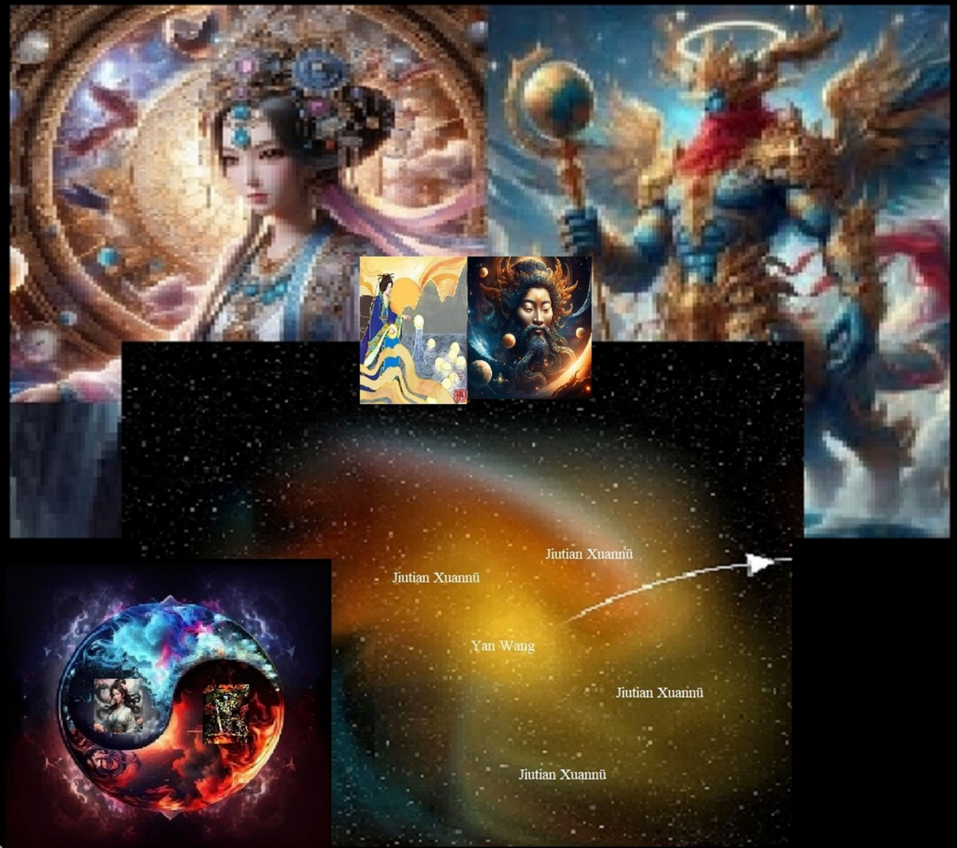
Celebrate the mother of the sun, the creative power of star systems throughout the cosmos the living ghana nebular creator of star systems (and yes this ghana is still active in the universe and the cosmos it is not for that reason a living spirit)
lorddess goddess Changxi the mother of the sun of lord god T'ai-yang-ti-kiun the lorddess goddess Changxi



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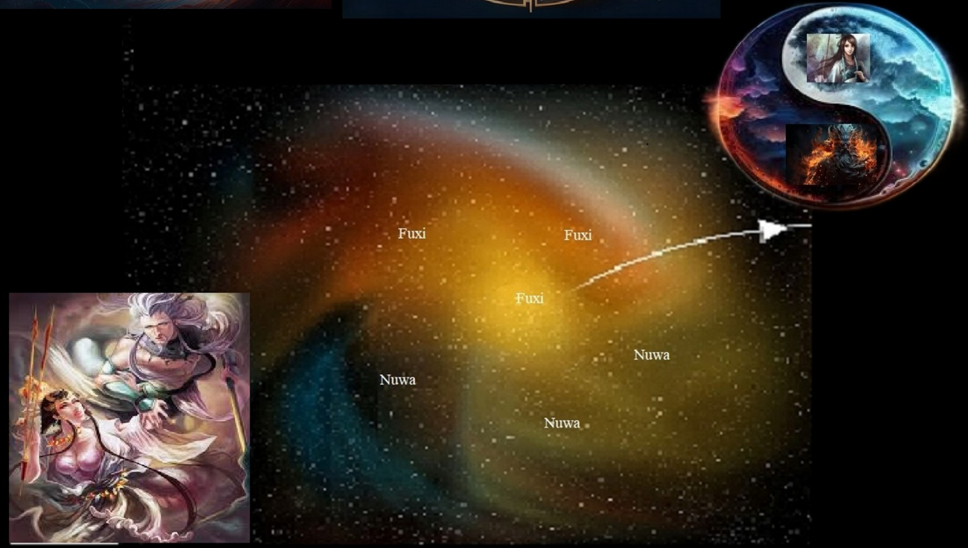
Let's Celebrate Space time lord god Pan long with the rebirth of Starry Sky Lord god Nezha and star system on Big Crunch reabsorption. Lei Gong the King of Gods and goddesses the higher lord god of all after big bang phases deployed the potential of the universe inside Galaxies Lei Gong get from Long Wang the omniscience creator of the 3 worlds to develop the omniscience Mo Li Haï to restore the prosperity of Galaxies, Mo Li Haï start with Chung Kuei for the rebirth of Galaxies and Lei Gong deploys the potentiality inside Galaxies with the resurection of the god omniscience creator of Star systems and its acting power creator of star system goddess Chang Xi (remider Chang Xi is neither wife goddess of Haungdi Dadi creator of the universe nor wif goddess of Di Jun the sky, the Goddess Houtu husband it is traditionally mistaken in China's theologies)Mo Li Haï Chang Xi and her husband star their action inside the SPace time lord god Pan long and his wife goddess aggisant power. As the detail of the Space time intelligence to reorganize itself and its acting power reorganizer as all other gods and goddesses. Dianmu the queen of gods and goddesses creates the teams of gods and goddesses in charge of this Work using Niulang the love and his acting power Zhinü to put symphatie between gods supposed to work together to create fertility goddss Ba for the born goddess Bixia of star Systems. Guan Di the vitality forces the fighting forces driven by Sun Wukong to give force and vitality (Guan Di) to the gods for Work Guan Di is the first to come in action he is Chief of Gods Army creating move inside the night starry nursery nebulae this move push the nigh Jiutian Xuannü (Moleculare cloud with lots of vacuity (Nüwa) to concentrate and from night Nebulae clouds turn into Darkness lord god Yan Wang (high density Concentration of Opulence Fuxi expelling vacuity Nüwa) which male temperature upgrading(the calorific element god Zhurong) through the action of lord god Zao the creative accresion and his wife goddess Chang Mu his acting power creator(celebrated as gods of the hearth by what they forge couples). Creatrive accression slowly build planets this is what Chang Xi the acting power creator of star system do her action is described through gods and goddesses actions. The intelligence that drive this process is Chang Xi true husband god She concentrates the gas, she makes the collapse happening making starry sky Nezha Borning(Bixia) she expels the rest of matter in orbit and she build by creative accresion rock asteroid planetoids and planets they are the mechanism of Pan long the space time for reorganization of matter inside Galaxies into Star systems and starry nursery.



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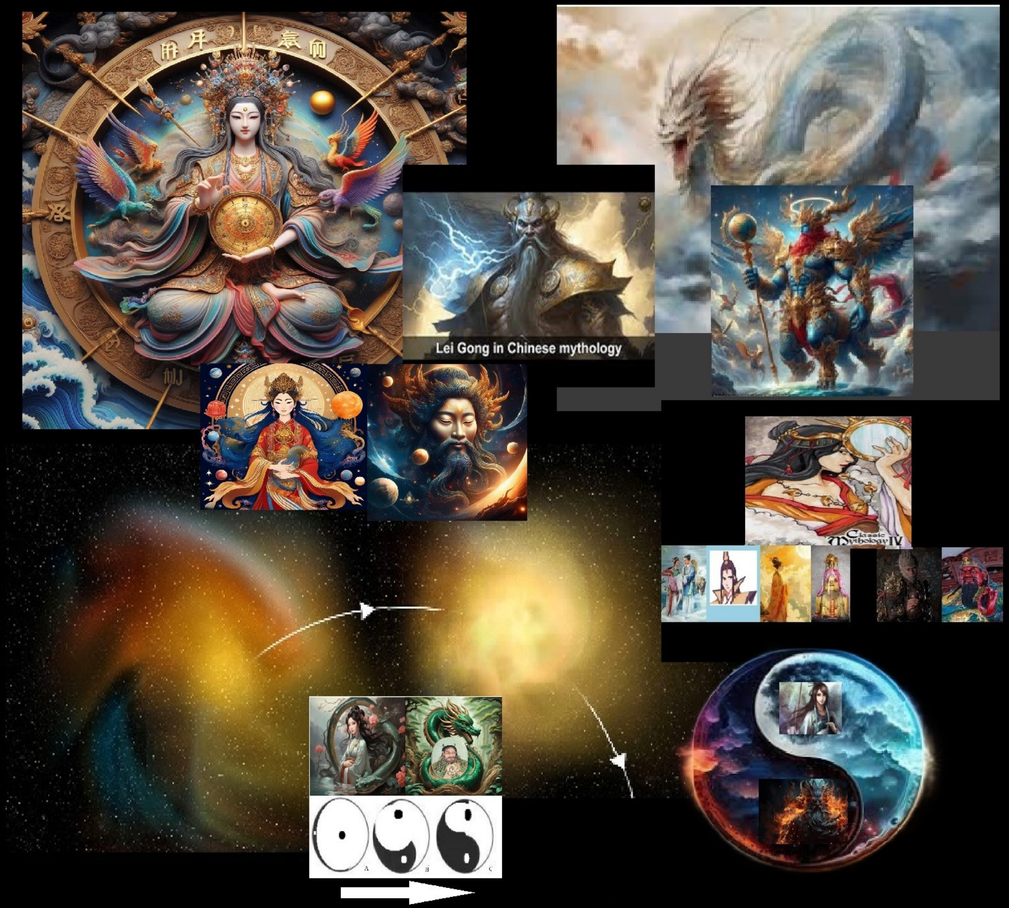
Lei Gong in Chinese mythology
A
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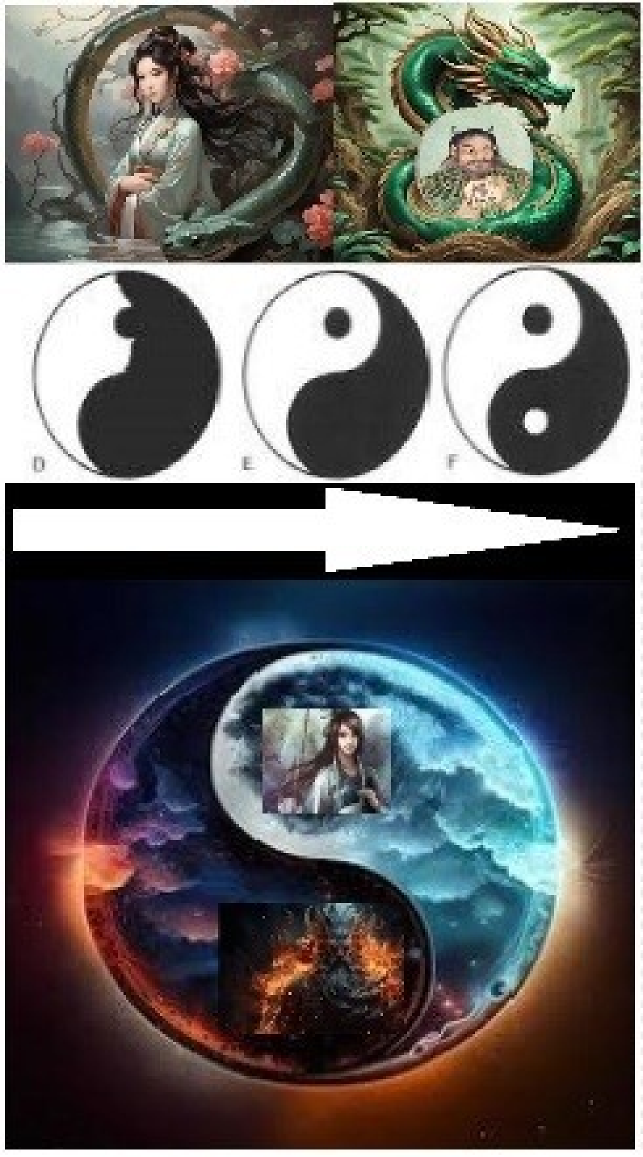

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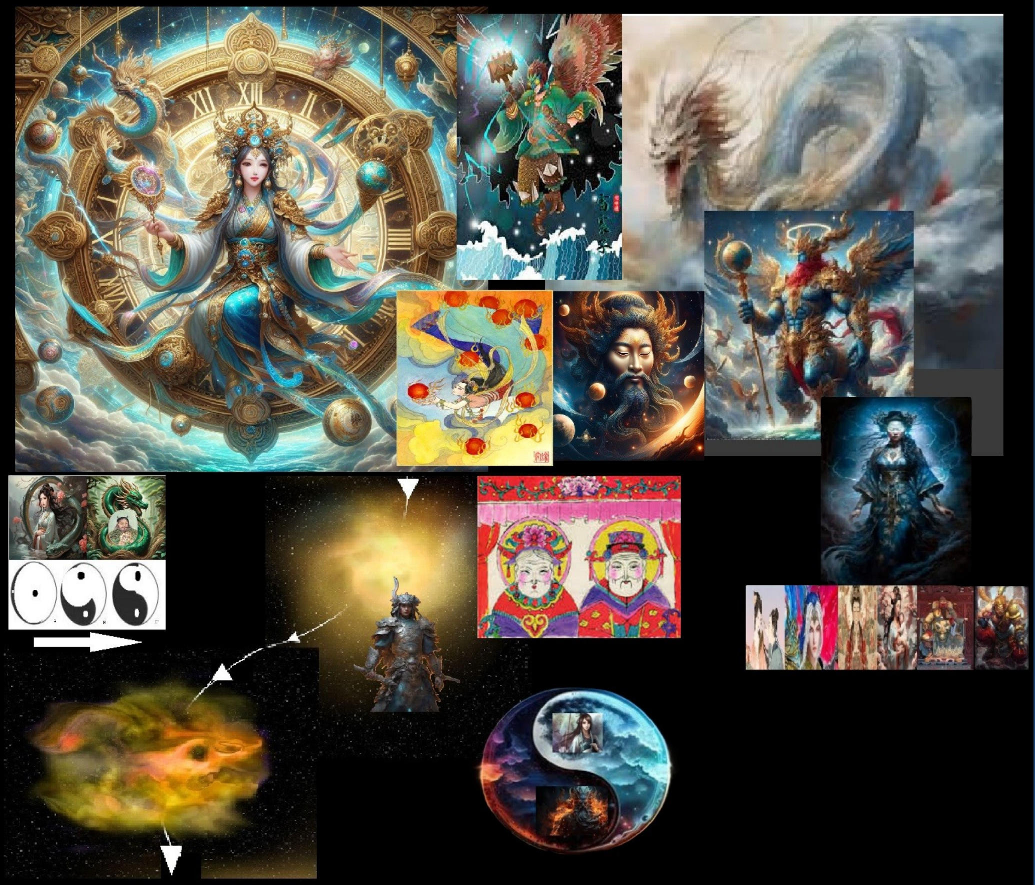

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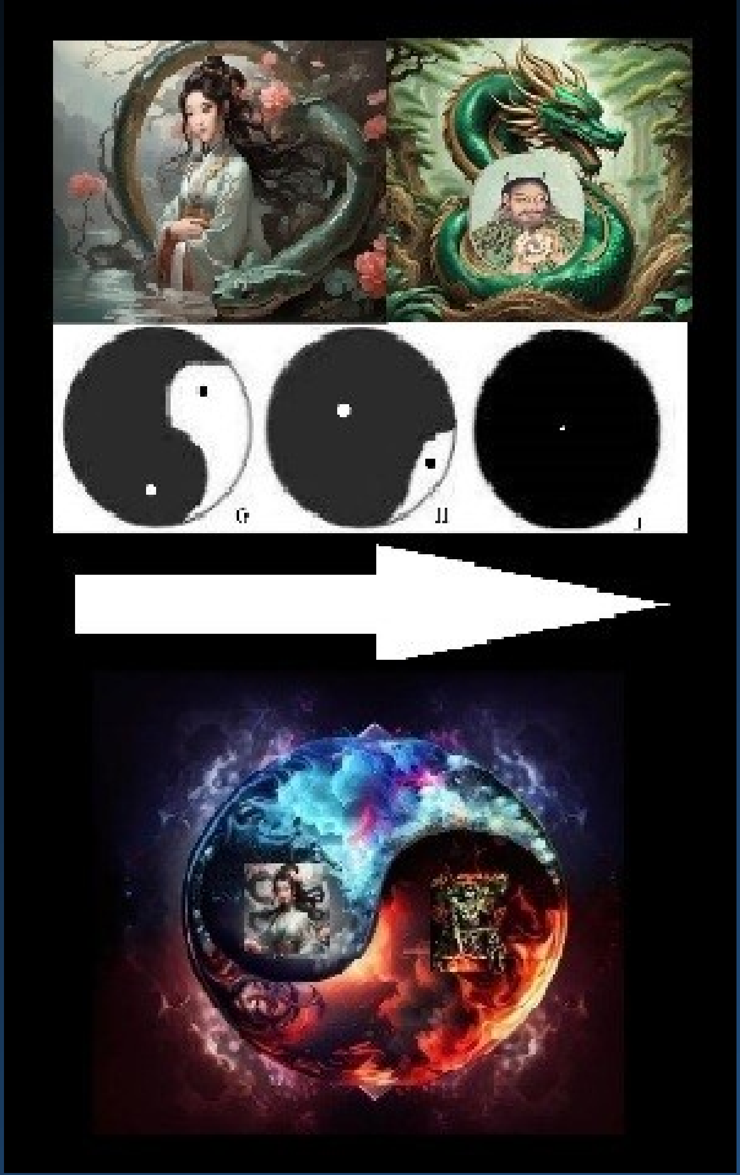

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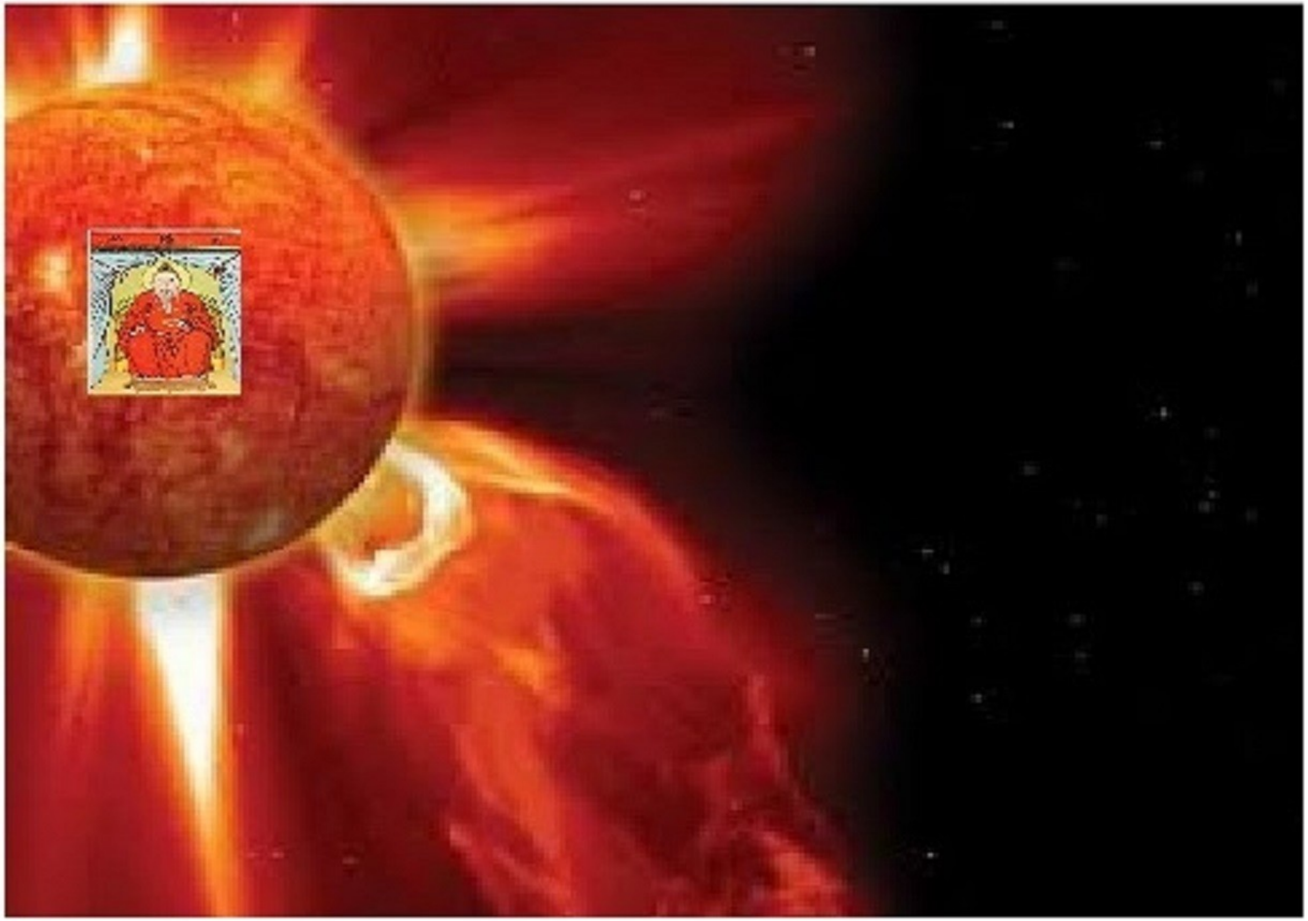

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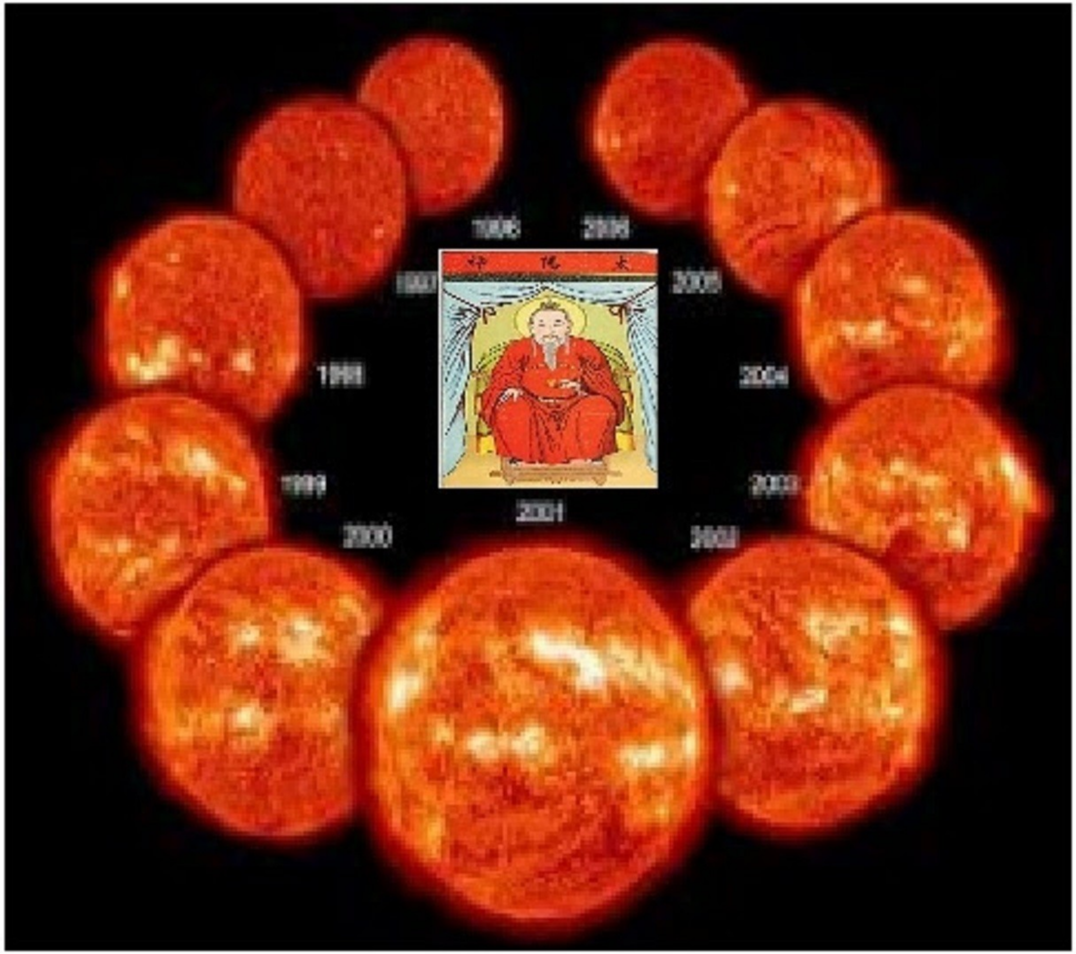
Celebrate the sun lord god T'ai-yang-ti-kiun, the Sun star one of the stars of the body of the starry sky which with the ecosystem nature it is the creator that make born the biochemical life on our earth planet
lord god T'ai-yang-ti-kiun is powerful it shines with a thousand fires bringing heat and light essential to life.
the sun is Brahman, is monoist omnipresent omniscient omnipotent proof is its manifestation god lord level of holyness :Holy sun living ghana lord god T'ai-yang-ti-kiun



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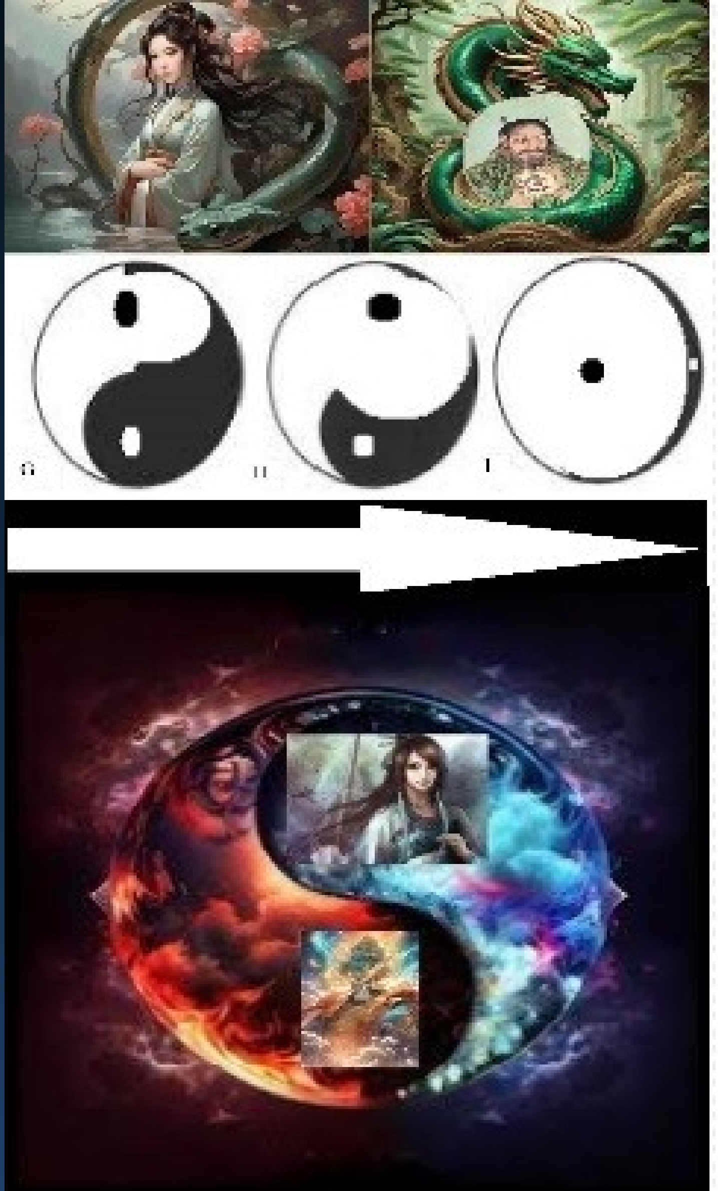
Vacuity lorddess goddess Nüwa

Opulence lord god Fuxi



Night lorddess goddess
Jiutian Xuannü

Darkness lord god Yan Wang

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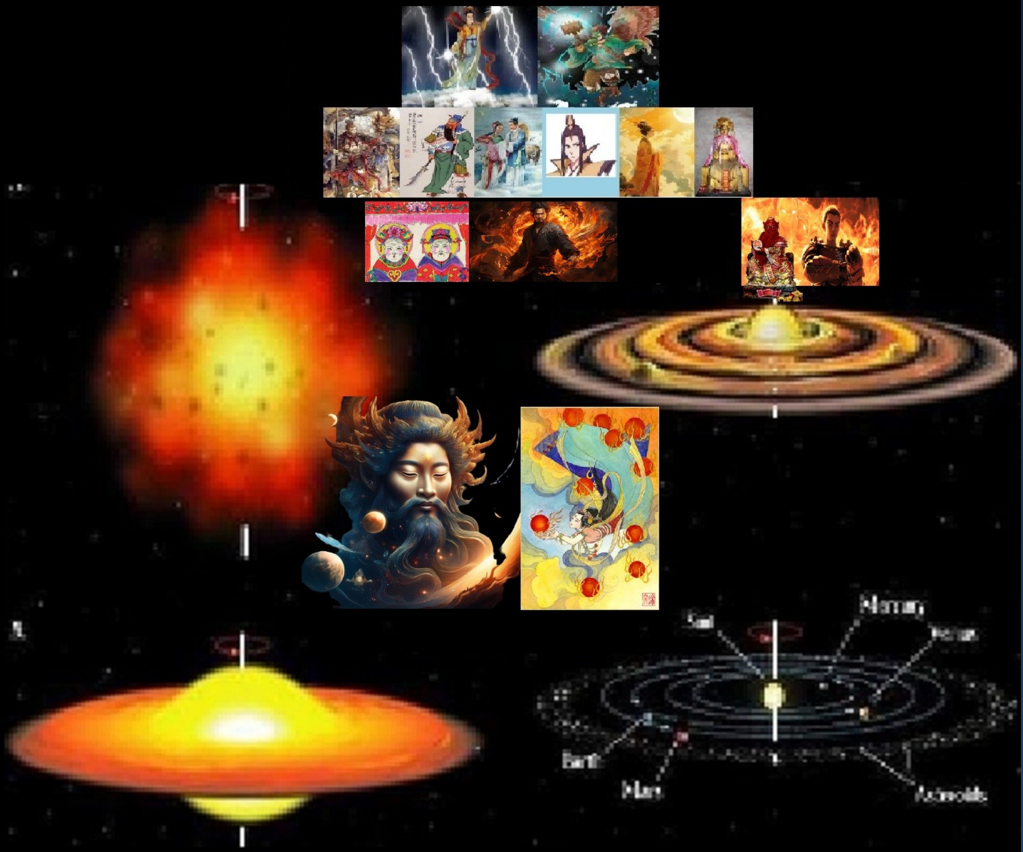

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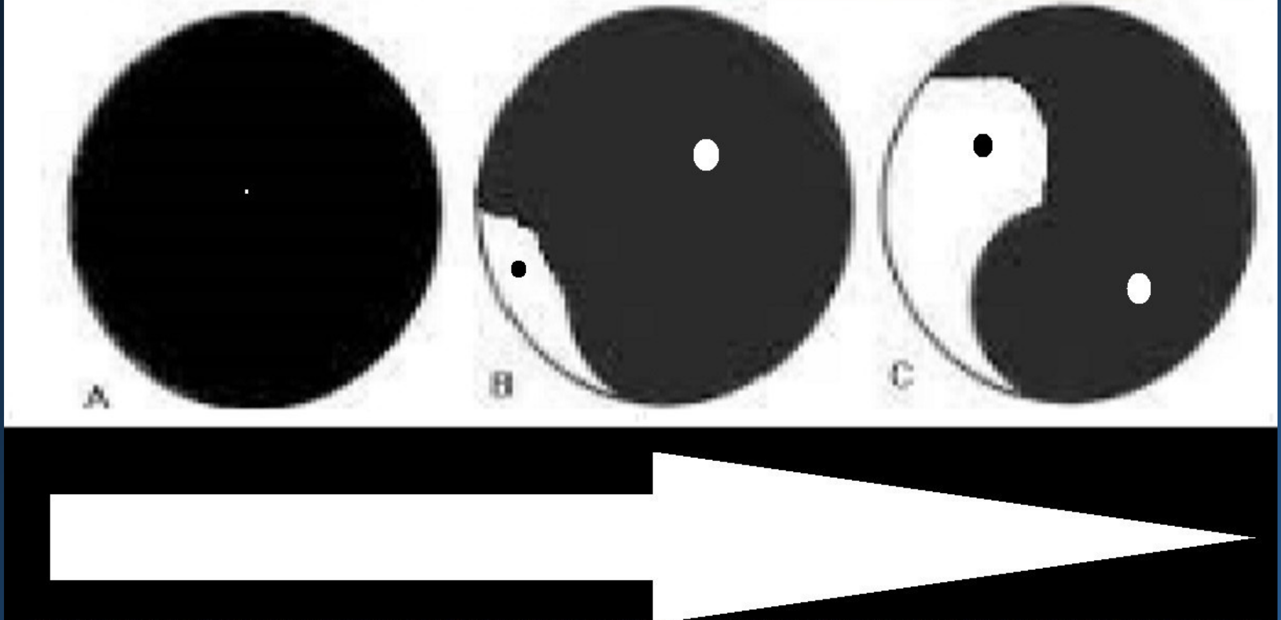
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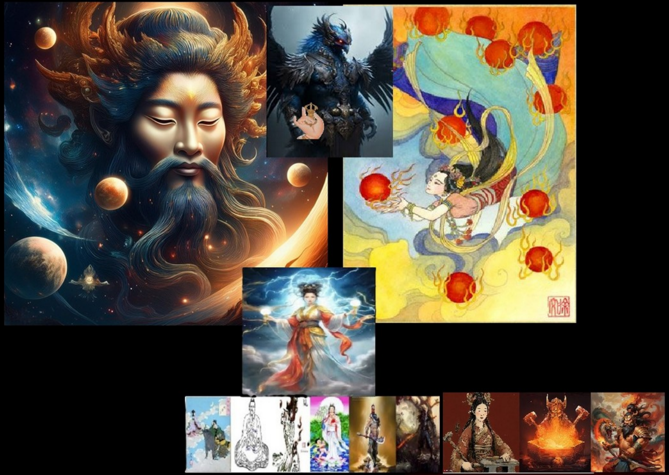

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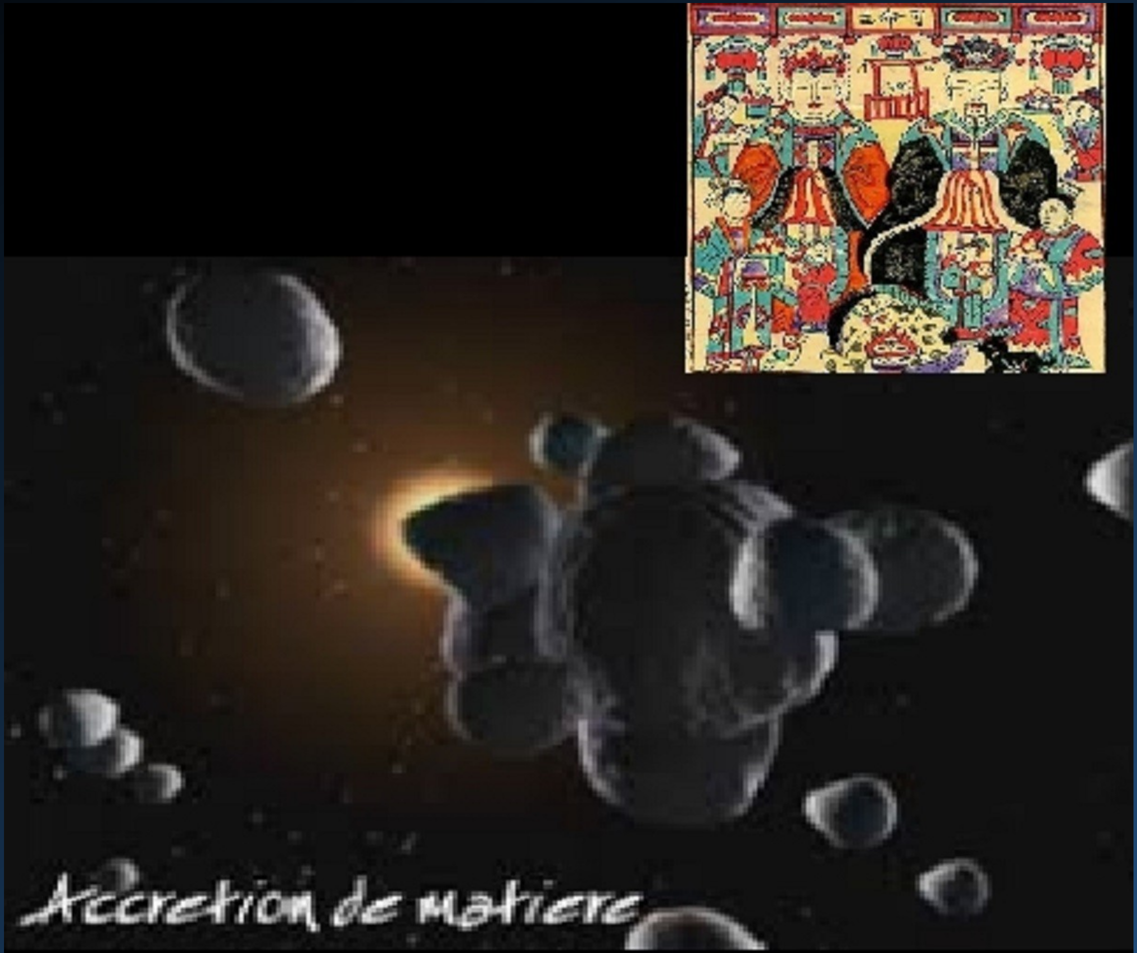

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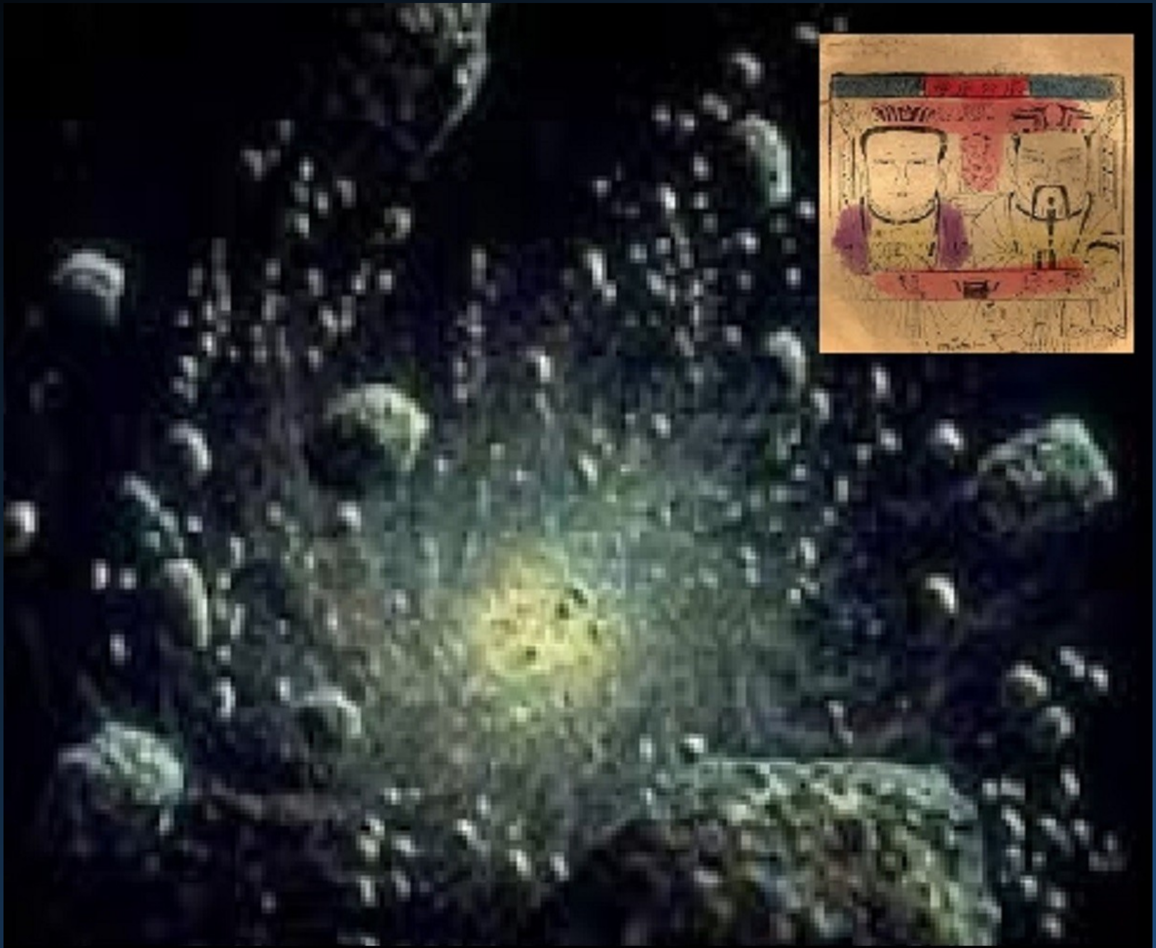

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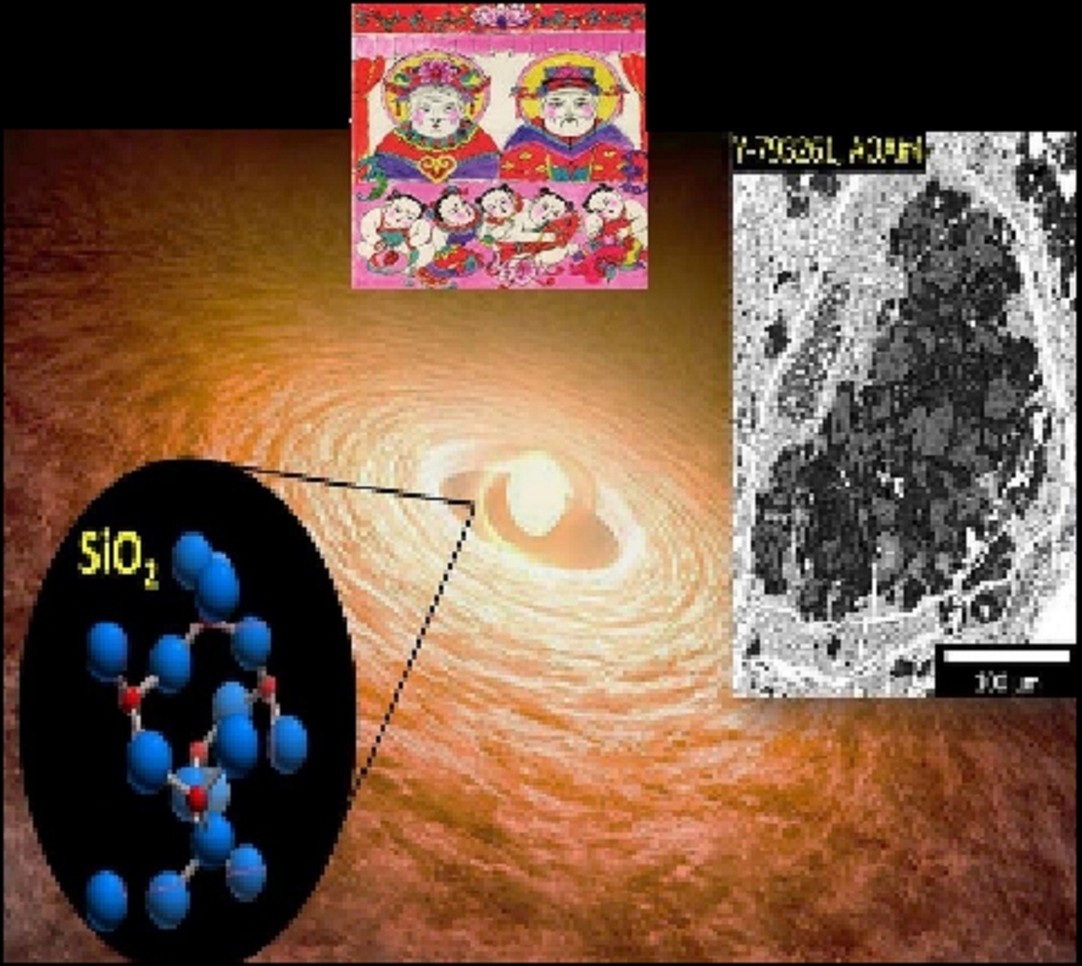

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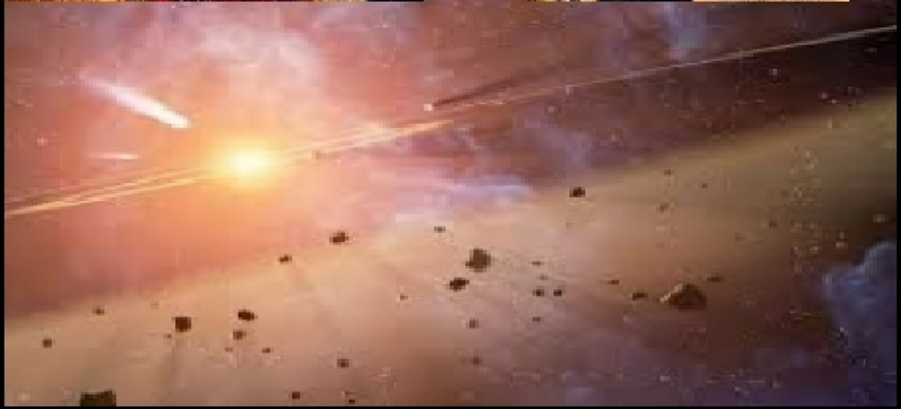

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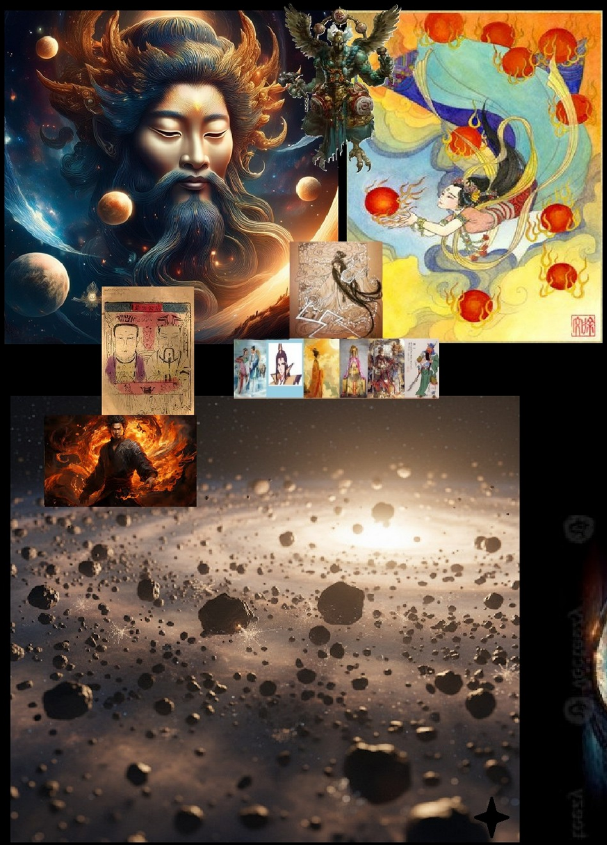

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The star, an expression of the body of Nezha, the starry sky and for our sun star god T'ai-yang-ti-kiun(the shap of God Nezha for our stellar system,) borned, Lei Gong the king of gods and goddesses higher god of all after big bang phases deployes the potentialities of the nebulae to produce planetes and send queen of Gods Dianmu his wife goddess to organize gods : the forces of vital combativeness Guan Di, led by Sun Wukong, are imparted by God Niulang, chief of the deities of love, who sends anti-love (antipathy) between the star and the rest of the cloud of matter that has not collapsed into stars. Then Baimei Shen, the desire, can impart the desire to the rest of the matter to move away from the star. Sun Wukong then illuminates Guan Di in this remaining matter and in the entire mechanism of the nebula that gives birth (Bixia), the separation. Then Goddess Ba appears, no longer to give birth to the star, but this time as a fertility favorable to the birth of rocky asteroids, planetoids, and planets. Sun Wukong then intervenes to show Guan Di the necessary path for the birth of planets, and Guan Di then gives strength and vitality to the god Zao and the goddess Chang Mu, the gods of accretion, also called the gods of the forge, who are celebrated in China as gods of the hearth because they also forge couples. It is they who, with the help of Zhurong, will slowly and patiently forge the celestial bodies. This is the detail of Chang Xi's action: the creative power of the star system. This is what she does: she uses the concentration movement of the cloud to collapse it into stars, then expels the remaining matter and, through a process of accretion, shapes the celestial bodies. The intelligence at work in all this is Chang Xi's true spouse, who, it should be remembered, is neither the wife of Huang Di, creator of the universe, nor the wife of Di Jun, the Heavenly God, but the creator of the star system. She organizes the emptiness of the Goddess Nüwa with the opulence of the god Fuxi, generating the transformations between the night goddess Jiutian Xuannü and the darkness of Yan Wang. After the birth of the star, the ring of remaining matter is made up of night (Juitan Xuannü), a zone of stellar dust and molecules with a high density of emptiness, therefore low matter density, while the zones of high matter concentration (Opulence Fuxi) form the darkness of Yan Wang. Emptiness is less present there as the star accelerates (forges). Matter clumps together (becoming increasingly dark) and, by gravity, attracts the night zones (low density) around the nascent star, which become rock, then asteroids, planetoids, and planets.

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Let's celebrate the very high of all the phases of the universe after Big bang Lord king god Lei Gong and his wife lorddes queen goddess Dianmu. they deploy the potential of the universe after big bang as well in expansion as in resorption.

Lei Gon uses Nheza and the destructive omniscience of the 3 worlds Erlang Shen acting in the heart of Nheza the starry sky to transform the molecular matter lorddess goddess Houtu the primary composition of houtu is made of helium and Hydrogen in all the current molecular diversity of the cosmos and forms of gravitational pole so that lord god Chung-kuei can give birth to the galaxies Dianmu sends Guan Di the gods of the fighting force of vitality that we celebrate as the gods of war in order to give strength and vitality to the gods that they see working and to remove those that they do not want on the construction site. and the gods of love lord god Niulang and his active power lorddess goddess Zhinü in order to arouse sympathy between the gods and goddesses and antipathy in order to give the desire to work together or the aversion to working together and the gods the molecular matter takes refuge in the galaxies where it finishes being transformed then it is lorddess goddess changxi who gets to work supported by Lei Gong who sends Dianmu and the gods to help him in his work then the stellar systems with planets are born in large numbers in all the galaxies.

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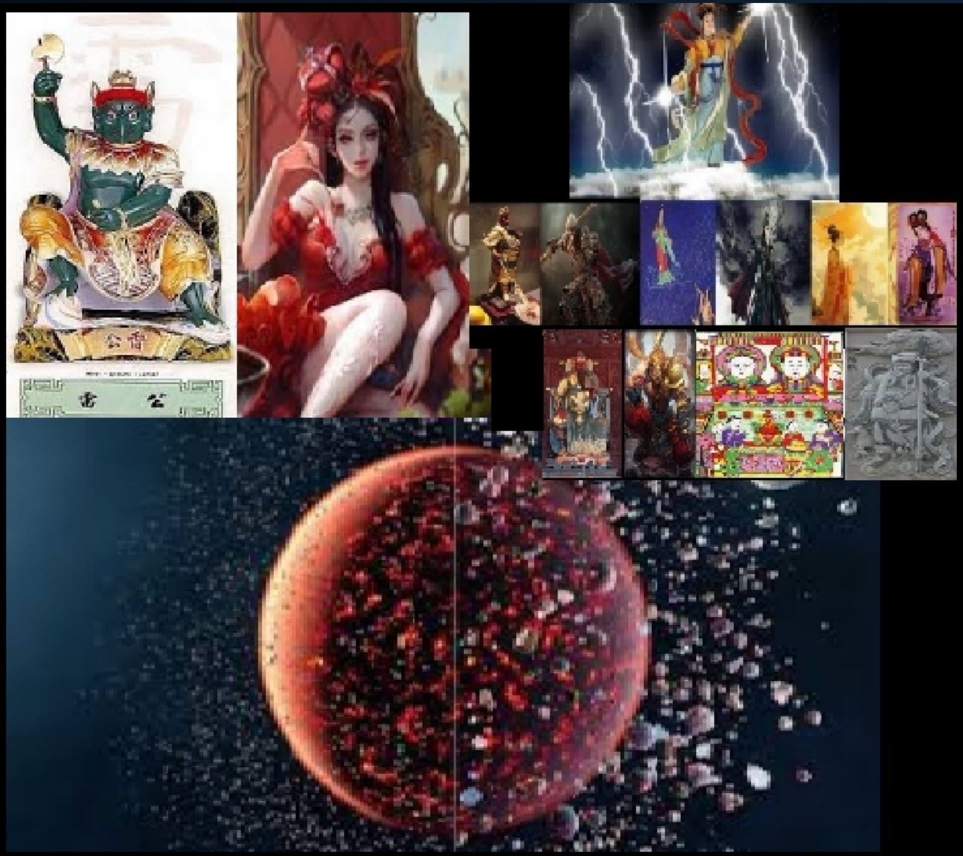
Let's celebrate the Cosmic Force, Lord King of the Universe, Shen Long, the manifestation of the cosmos showing different aspects of its power:
Shen Long, the cosmos in all its power, having developed stellar systems with planets, manages to enrich some of them with water molecules and amino acids. For example, on our planet Earth, it does this through meteorite accretion when these planets were not endowed from the start during their formation. It does so through the creative accretion of Lord God Zao and his creative power, Lord Goddess Chang Mu. This enriches the ecosystem. Nature: Liu Meng



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Let's celebrate lorddessGoddess Changxi the power creator of star systems with the borning of Planetes.

we are still in the deployment of the potential of the universe by the very high the king of gods and goddesses Lei Gong he organizes the gods around his design and sends his active power lorddesss goddess Dianmu to implement on the ground. All act in Chang xi such as the faculties of Chang xi implemented to give birth to the stellar system the gods and goddesses thus represents the detail of what Chang Xi does

Dianmü composes the teams of gods and goddesses for each task

she has at her side the divinities of love Niulang and Zhinü love which puts sympathy or antipathy between the gods and Baimei Shen which puts the desire to work together creating fertility lorddess goddess Ba at the birth Lorddess goddess Bixia of a stellar system and Guan Di the forces of vitality of combativeness and Sun Wukong which allows Dianmu to have control of oriented the force of vitality. So after the birth of the sun she gives strength and vitality to Erlang Shen to deconfine the suburbs of the Sun which expels the matter into more distant orbit then Dianmü composes a team on the basis of Erlang Shen the omniscience destroyer of the 3 worlds, of guan Di and of lord god Zao and lorddess goddess Chang Mu the manifestation of the creative accretion and of his creative power that we celebrate as god of the forge.

Slowly the dust is agglutinated into rock then into asteroids, planetoids and planets and finally the rest is expelled to form the meteorite barrier at the edge of our stellar system.

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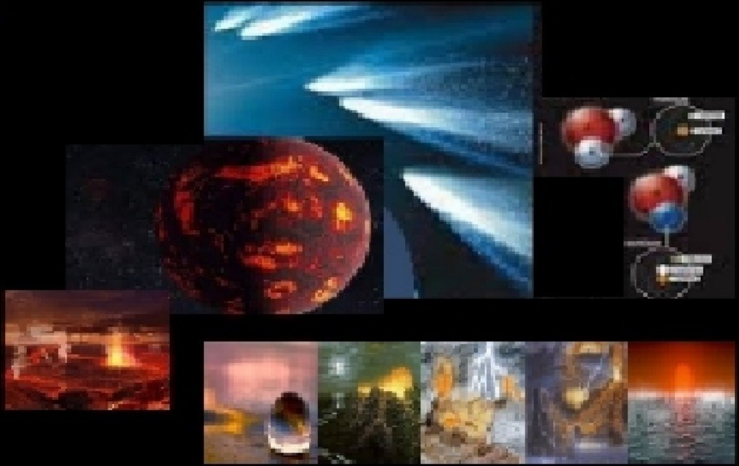
PV
Three Eyes of God



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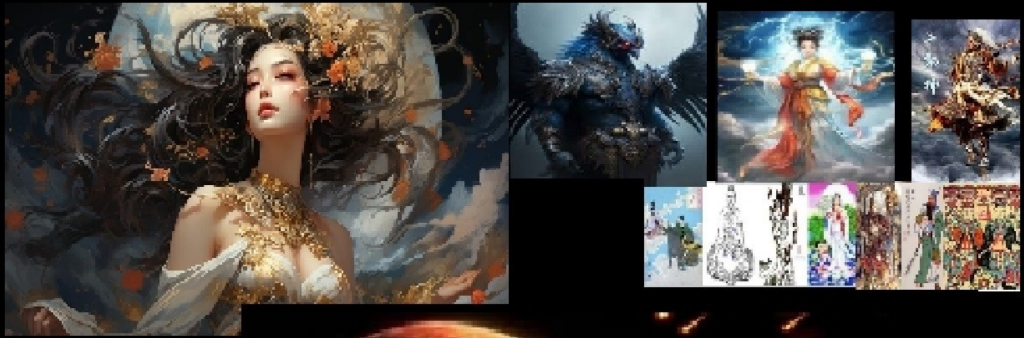

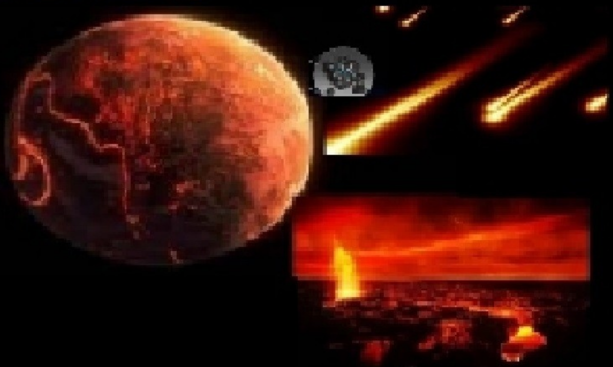

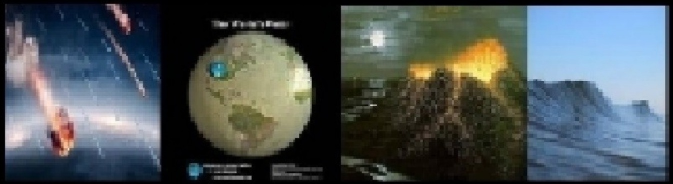

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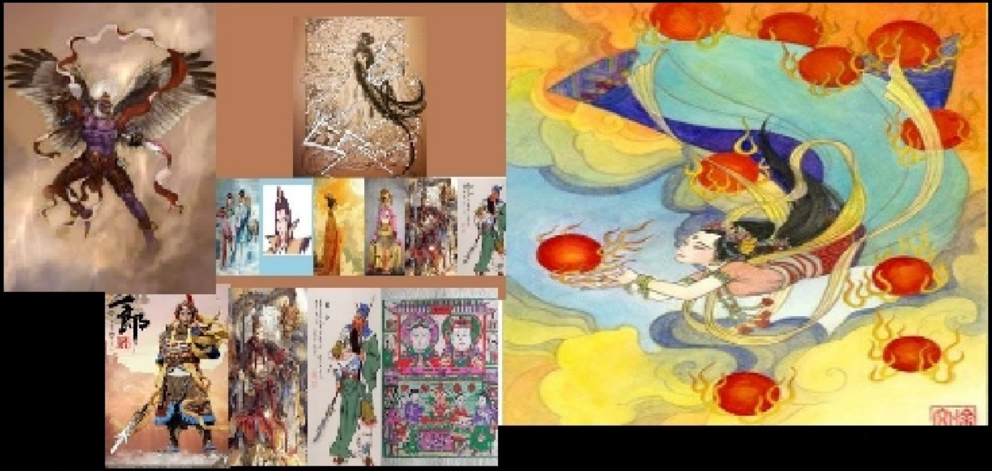

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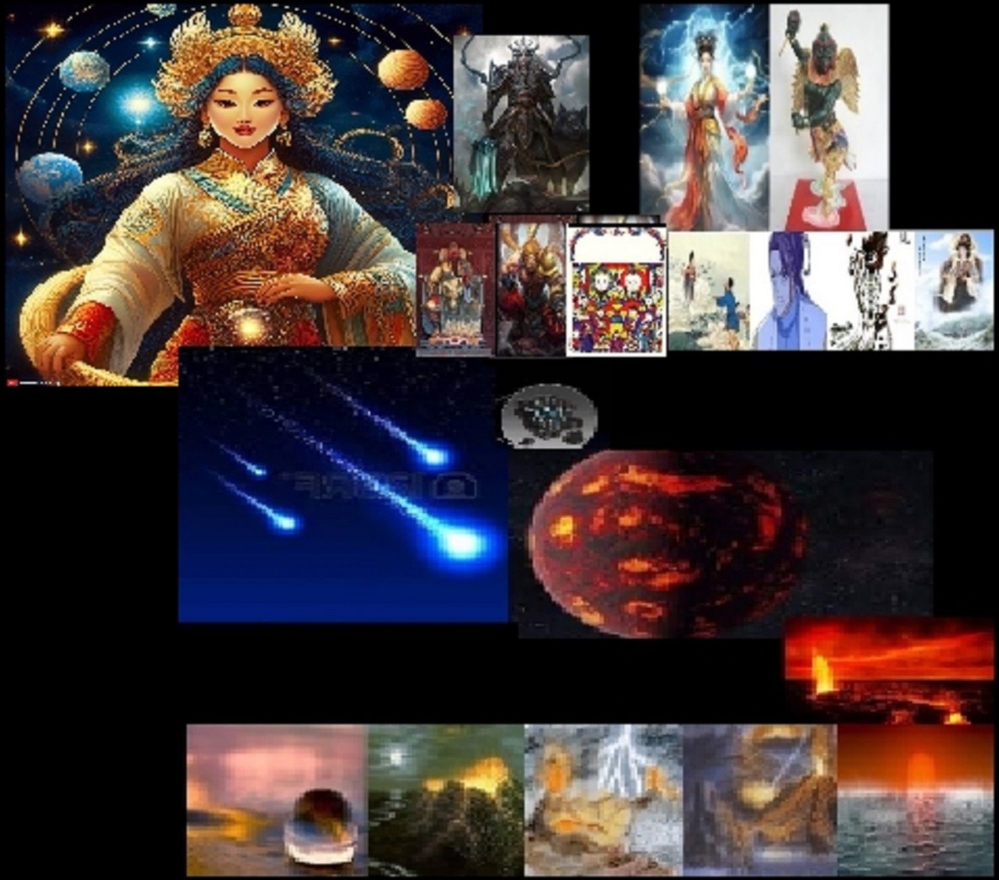

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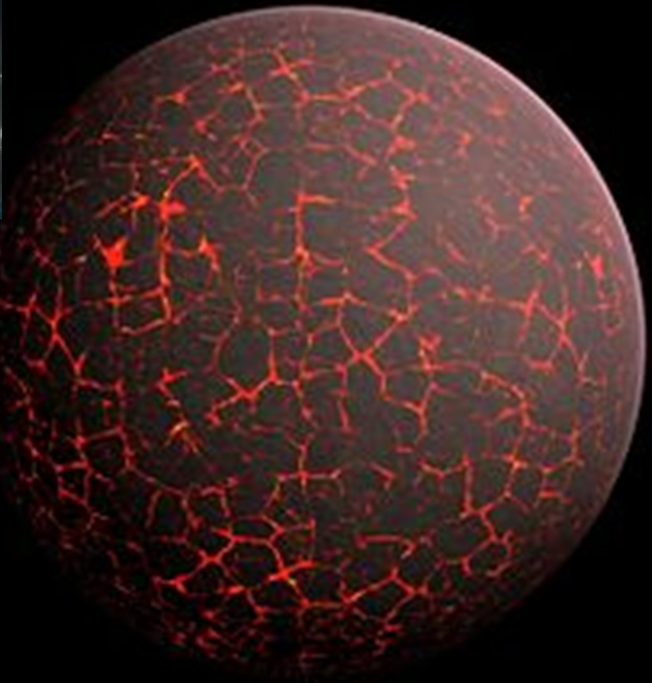

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Let's celebrate the ecosystem, nature's lorddess goddess Liu Meng. It's good to move beyond preconceived ideas about the ecosystem. Liu Meng has existed on our planet since the very beginning, long before any creatures—bacteria, plants, animals, or humans. Nature exists on every planet, whether there is biochemical life or not. It is not dependent on vegetation and fauna to exist because its ghana (the active principle in the universe of which it is a manifestation) is the sum of all the interactions between a celestial body and its environment. The planet is the celestial body; all the interacting factors are part of nature. In the beginning, Liu Meng was mineral and gaseous. On our planet, its first form was made of magma, and there was no Earth's crust. Lei Gong, the king of the gods and the supreme god of all phases after the Big Bang (the one around whom the gods organize themselves), is in charge of unfolding the universe's potential. According to what he does, the gods work, and not the other way around, after the birth of the planets, he unfolds the potential of the natural ecosystem on each planet. Most planets are not in the habitable zone; their potential is therefore not to develop biological life, but ours is in the habitable zone. Lei Gong, the intelligence that unfolds the potential in the universe, including the natural ecosystem, sends Dianmu, the queen of the gods, the active power of Lei Gong, the one who implements in the universe what Lei Gong conceives to unfold the potential. She thus places herself at Liu Meng's service to promote the development of his potential on our planet.

Jiutian Xuannü

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Let's Celebrate our earth ecosystem nature lorddess goddess Liu Meng. One of the reasons why we believe there is no ecosystem on planets lacking biochemical life is that we misunderstand what nature is. It encompasses all the interactions between a planet and its external environment (its star, its distance from its star, radiation, and the influences of other planets and stars) and its internal environment (mineral and molecular capital, including gases and amino acids, when present, and biochemical life: bacterial, plant, animal, and even cognitive (comparable to humans)). The natural ecosystem does not depend on biochemical life; on our planet, it began 4.5 billion years ago, with the formation of our planet. Lei Gong, the highest of the gods of all phases after the Big Bang (the central axis around which the gods are organized), and his wife, the queen of goddesses, Dianmu, the power in charge of deploying the potential of the universe, have been deploying the potential of the natural ecosystem since Liu Meng. The beginning of this planet. Nature was then magmatic, and the thermal element Zhurong was dominant, with temperatures ranging from 1500 to 2000 °C due to the Zao and Chang Mu meteorite accretion. The atmosphere was thick, hot, and toxic to current life forms. Its composition, an expression of Lorddess Goddess Houtu, the molecular earth matter, was made up of an abundance of water vapor; carbon dioxide (CO_2); nitrogen (N_2); sulfur compounds; and volcanic gases. There was no Earth's crust at that time. Magma constantly rose to the surface.Volcanic degassing gradually enriched the atmosphere. These emissions also provided much of the water that would later form the oceans and the molecular capital of the planetary ecosystem. A facet of Houtu would give rise to the mineral capital in Liu Meng. The ecosystem, nature sorted: the darkness Yan Wang knotted by Fucanlong made of heavy elements (mainly iron and Nickel from Houtu sank towards the center to form the core;
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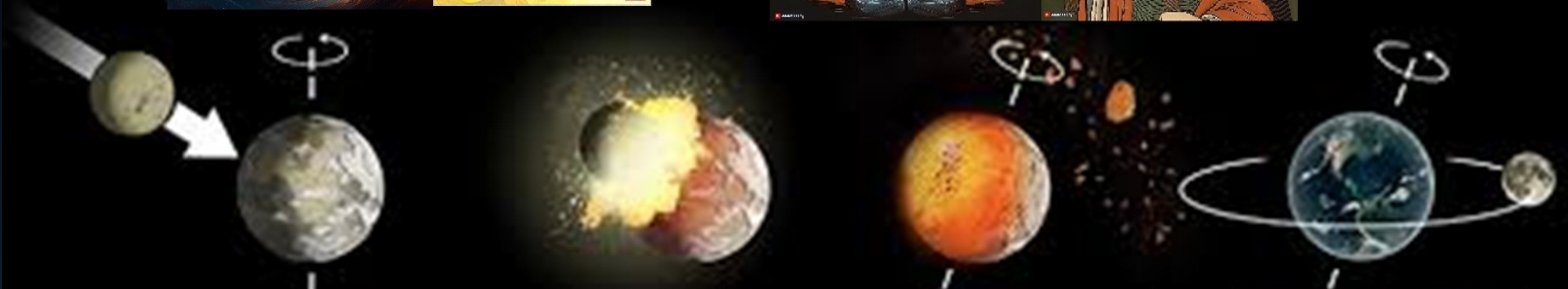

Ch'ang-O

Chang'E

T'ai-in-hoang-kiun

Heng'Ho

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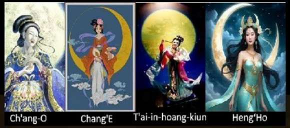

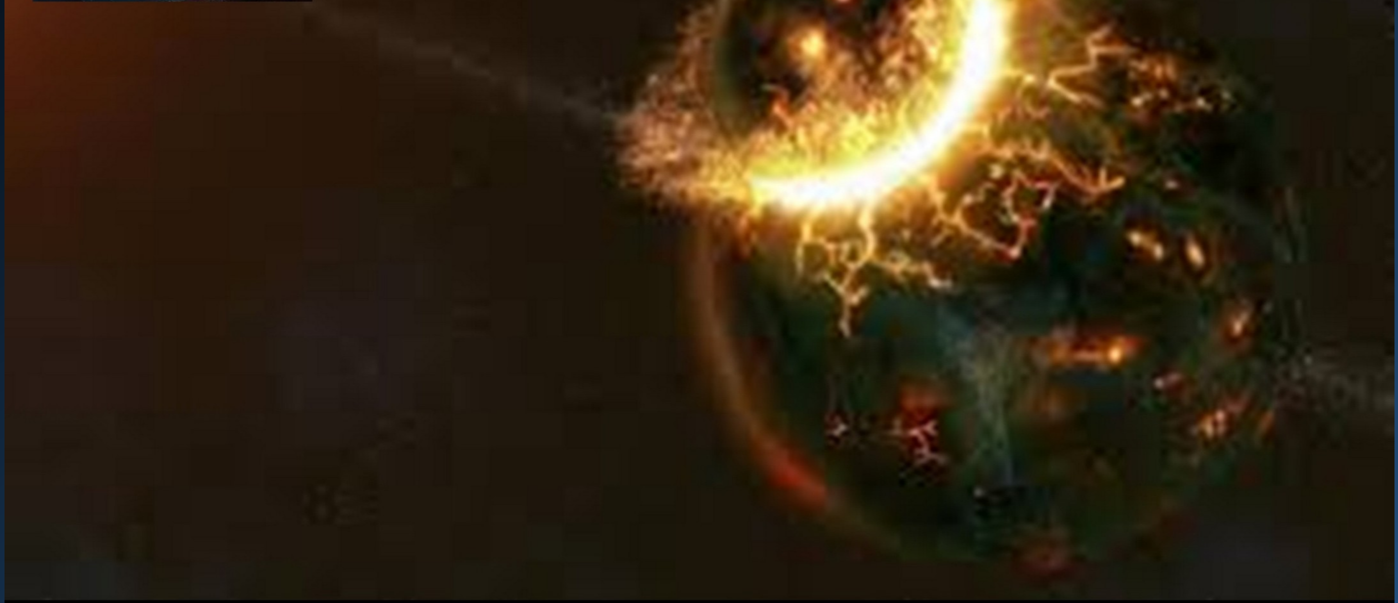

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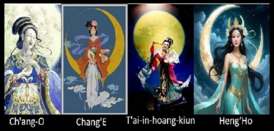

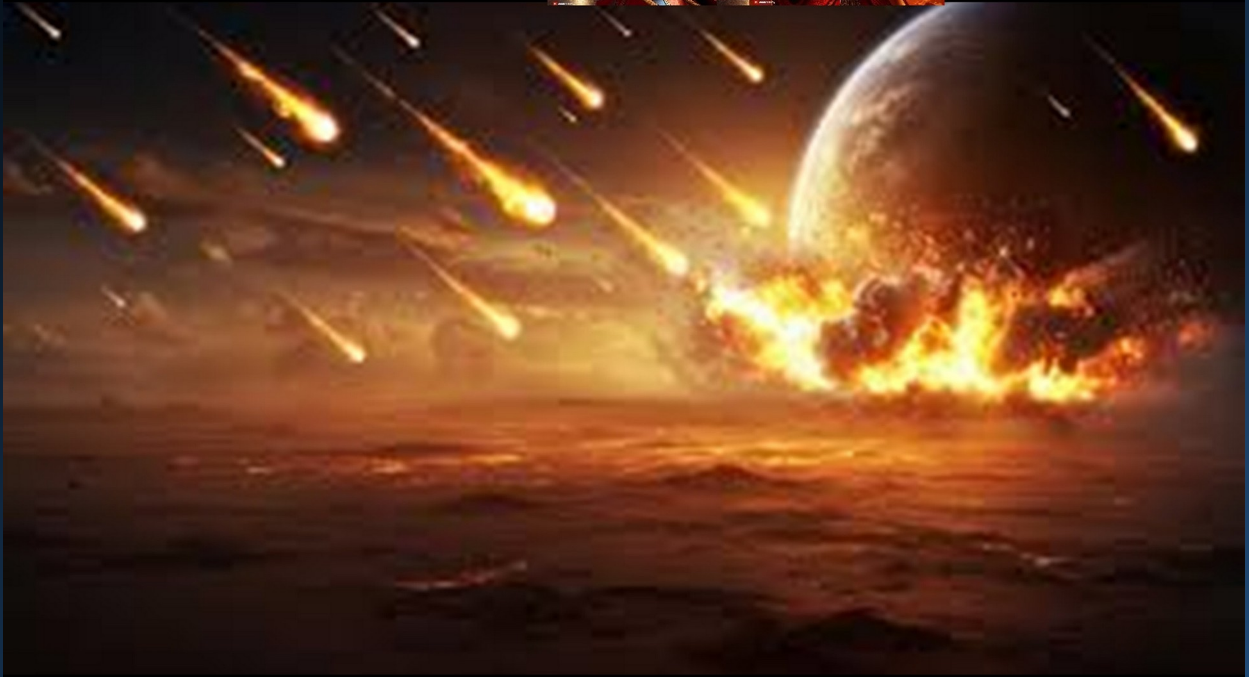

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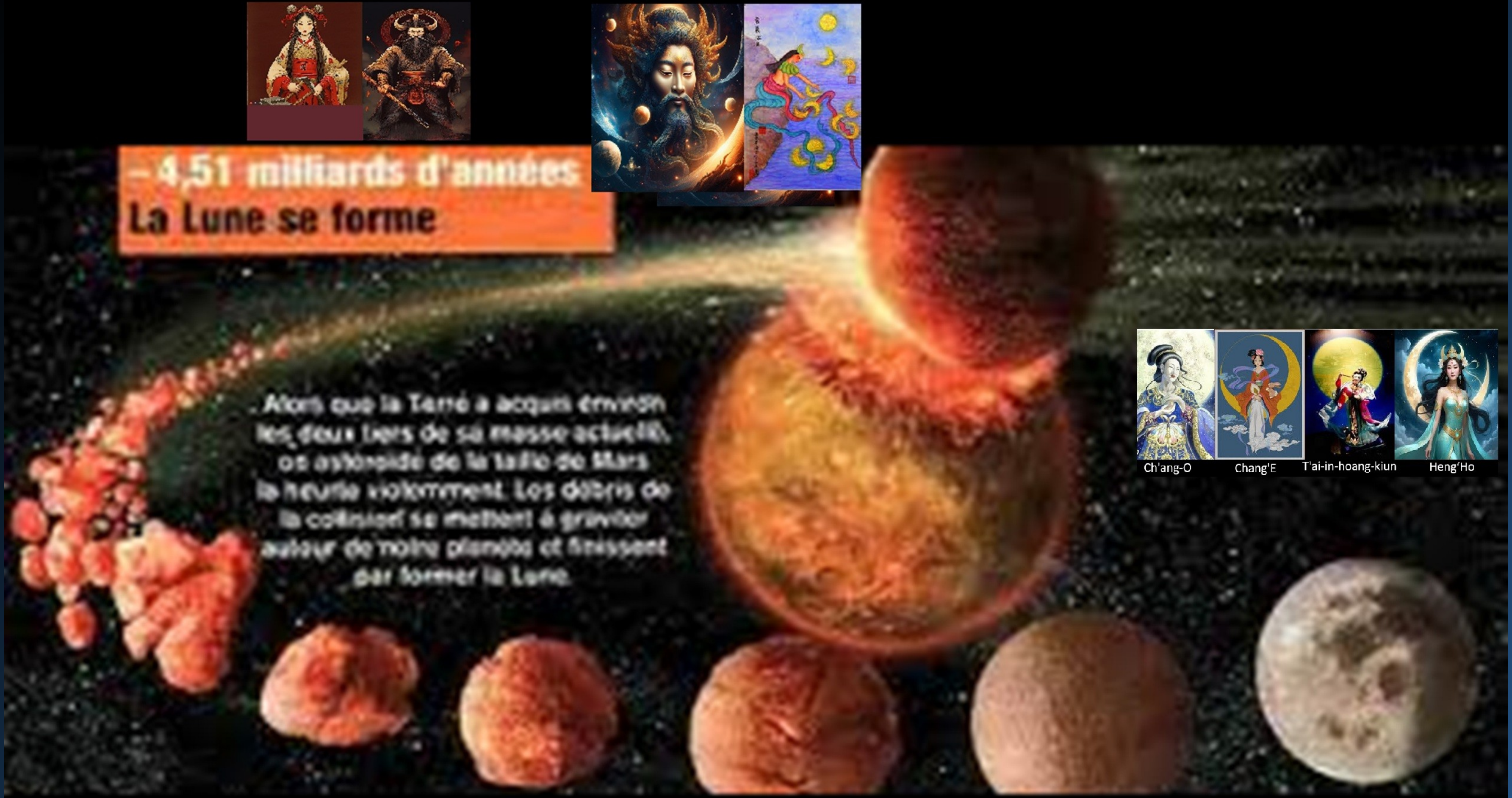
-4,51 milliards d'années
La Lune se forme
Alors que la Terre a acquis environ les deux tiers de sa masse actuelle, un astéroïde de la taille de Mars la heurte violemment. Les débris de la collision se mettent à graviter autour de notre planète et finissent par former la Lune.
Ch'ang-O
Chang'E
T'ai-in-hoang-kiun
Heng'Ho

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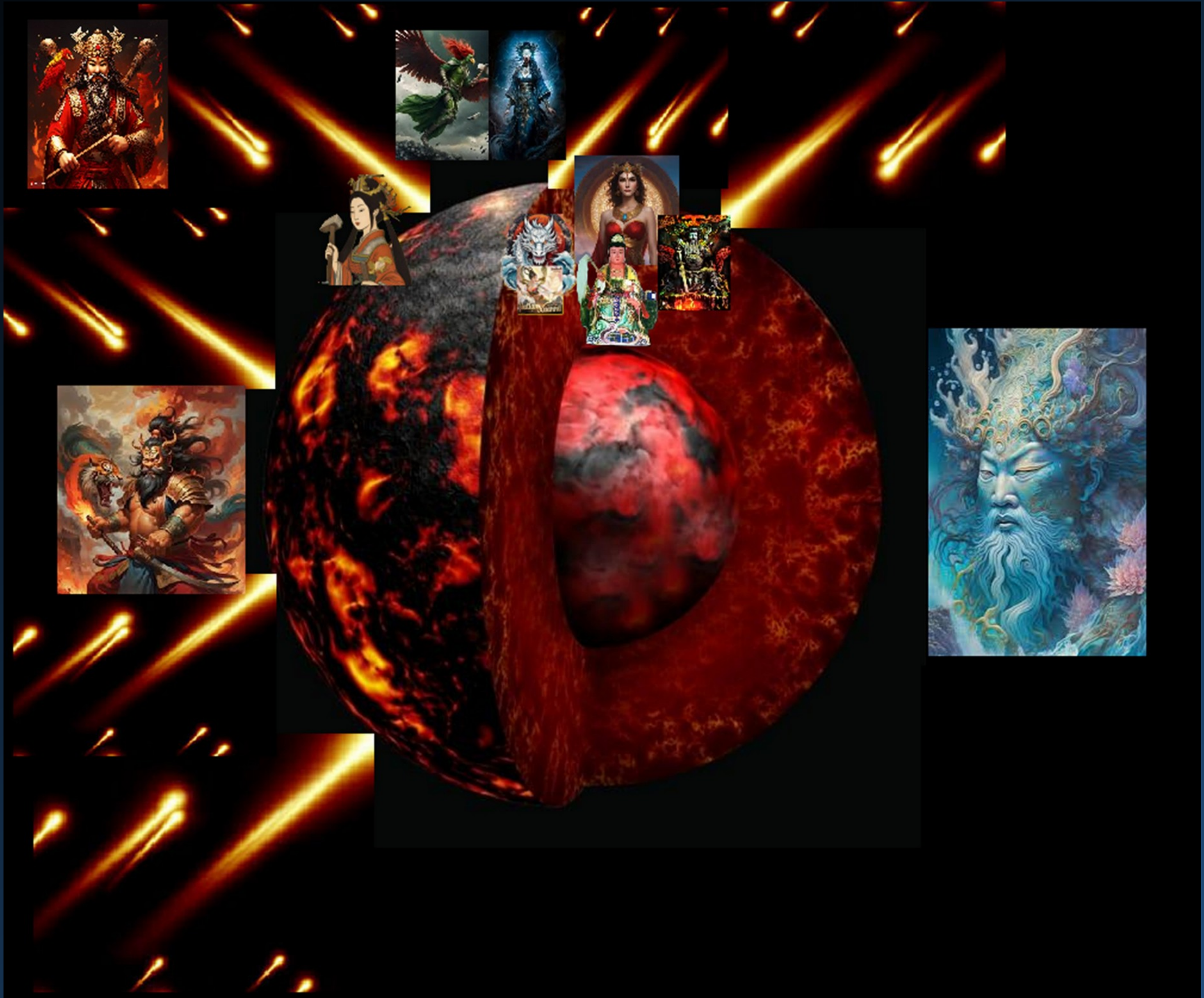
Let's Celebrate our earth ecosystem nature lorddess goddess Liu Meng. One of the reasons why we believe there is no ecosystem on planets lacking biochemical life is that we misunderstand what nature is. It encompasses all the interactions between a planet and its external environment (its star, its distance from its star, radiation, and the influences of other planets and stars) and its internal environment (mineral and molecular capital, including gases and amino acids, when present, and biochemical life: bacterial, plant, animal, and even cognitive (comparable to humans)). The natural ecosystem does not depend on biochemical life; on our planet, it began 4.5 billion years ago, with the formation of our planet. Lei Gong, the highest of the gods of all phases after the Big Bang (the central axis around which the gods are organized), and his wife, the queen of goddesses, Dianmu, the power in charge of deploying the potential of the universe, have been deploying the potential of the natural ecosystem since Liu Meng. The beginning of this planet. Nature was then magmatic, and the thermal element Zhurong was dominant, with temperatures ranging from 1500 to 2000 °C due to the Zao and Chang Mu meteorite accretion. The atmosphere was thick, hot, and toxic to current life forms. Its composition, an expression of Lorddess Goddess Houtu, the molecular earth matter, was made up of an abundance of water vapor; carbon dioxide (CO_2); nitrogen (N_2); sulfur compounds; and volcanic gases. There was no Earth's crust at that time. Magma constantly rose to the surface. Volcanic degassing gradually enriched the atmosphere. These emissions also provided much of the water that would later form the oceans and the molecular capital of the planetary ecosystem. A facet of Houtu would give rise to the mineral capital in Liu Meng. The ecosystem, nature sorted: the darkness Yan Wang knotted by Fucanlong made of heavy elements (mainly iron and The nickel particles from Houtu sank towards the center to form the core;
at night, the lighter elements from Houtu, bound by the Tianlong tidal force, remained in the upper layers to form the mantle. With the action of the refrigerating element GongGong, Zhurong gradually decreased in temperature and the crust formed. Furthermore, the young Moon Tai-in-hoang-kiun, recently formed from the collision with the planet Theia and reformed by the accretion of the Earth, was only 20,000 to 30,000 km from our planet, exerting a much more powerful tidal force, significant energy dissipation within the Earth, and partial retention of the mantle's heat. The length of the Earth's day was also much shorter, perhaps on the order of 5 to 10 hours, due to the Earth's much faster rotation.



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LA TERRE IL Y A
4 MILLIARDS D'ANNÉES

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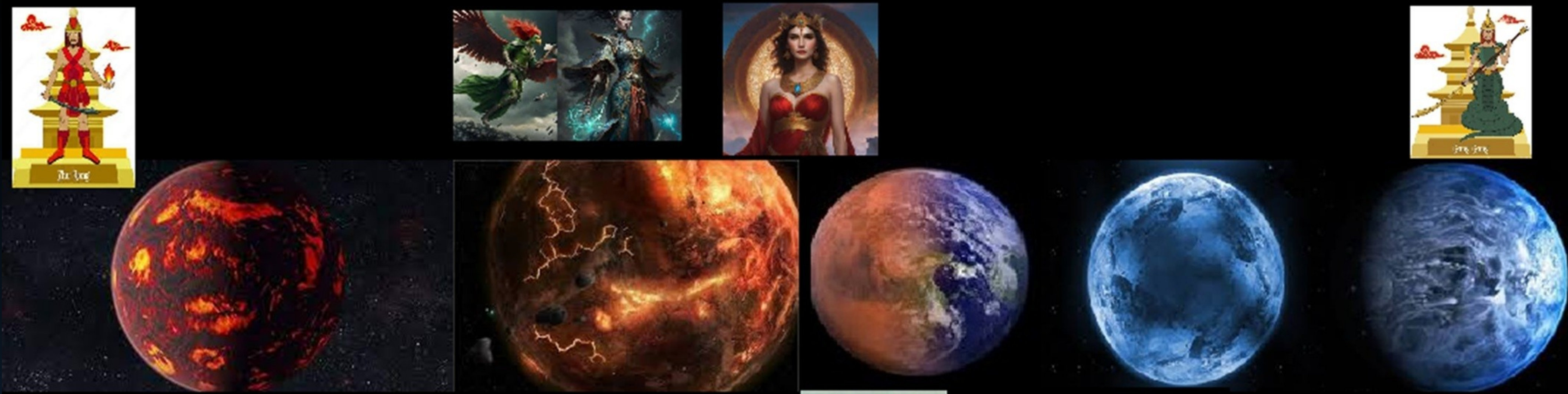

Earth of Fire

Blue earth

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Let's celebrate the ecosystem, nature's lorddess goddess Liu Meng. Liu Meng wasn't born with vegetation and fauna, but long before, with the planet, because the ecosystem is the living ghana of all the interactions between a planet and all its elements, both external and internal. Liu Meng thus began as a mineral and gaseous world without vegetation. It was Lei Gong, the king of the gods, and his wife Dianmu, the queen of the gods, who unleashed the potential of the natural ecosystem on each planet, and notably on our own, Liu Meng. during the phase earth of fire, under the rule of Zhurong, at its birth, the ecosystem transitioned from a mineral and gaseous state with magma covering all the plants, with no soil. A cooling process, the action of Gong Gong, allowed the formation of the Earth's crust. Then the gases in the atmosphere, notably the water molecules brought by meteorites, will condense into rain and almost immediately back into a cloud of gas. During the entire cooling period necessary for the formation of the first ocean, the fertility of the ecosystem is enriched. From the Land of Fire and then the Land of Ash, we move to the climatic phase of the Blue Earth.

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Gong Gong
Zhu Rong
PREMIUM
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ZHURONG
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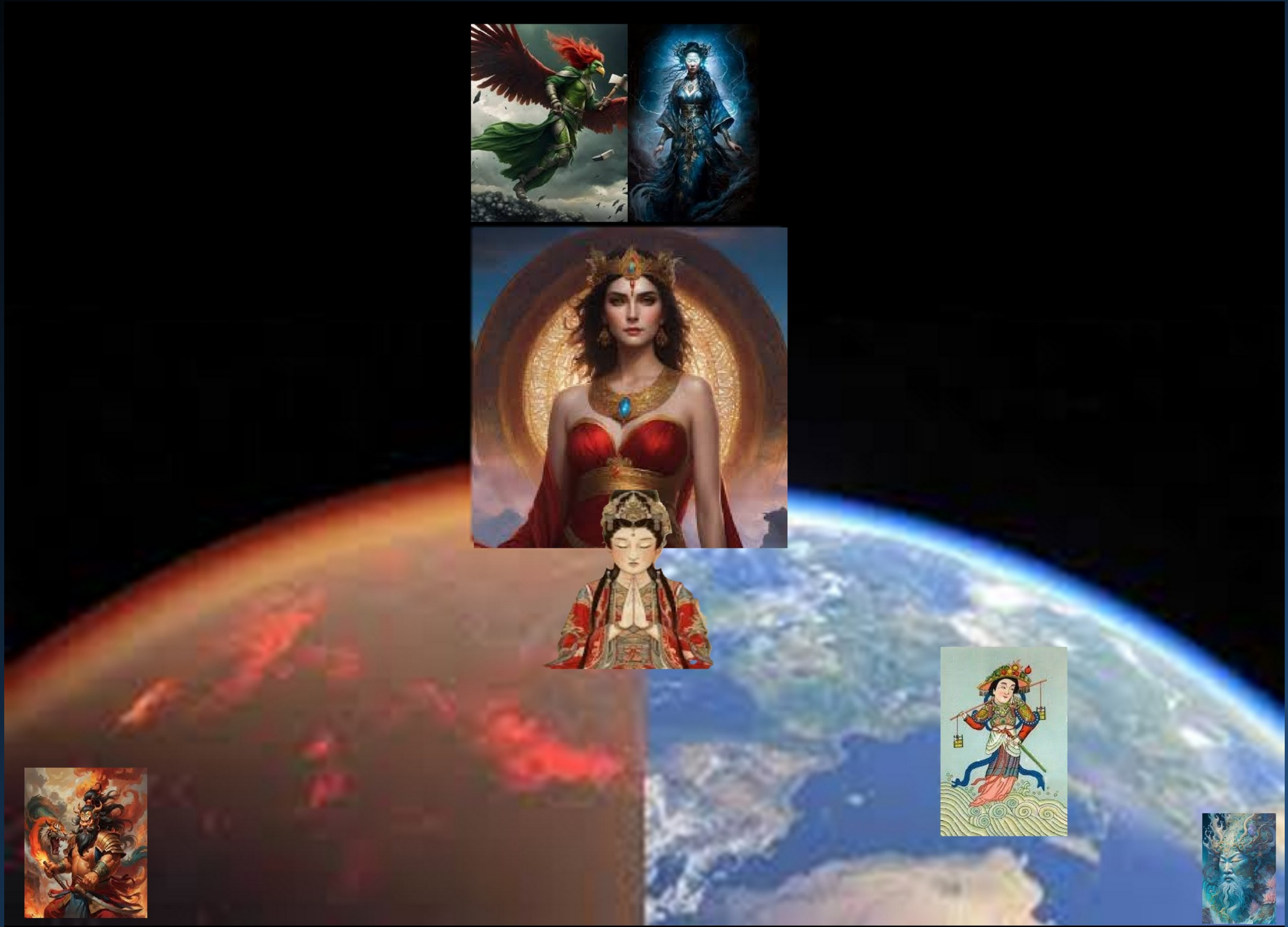

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Let's celebrate Lord God Lei Gong, the king of the gods, the highest of all the gods after the Big Bang, and his wife, the queen of the gods, Lord Goddess Dianmu. Together, they unleashed the potential of the universe. After the birth of stellar systems, and notably our own, they unleashed the potential within the natural ecosystem, Lord Goddess Liu Meng. Thus, they transformed the face of the natural ecosystem, Liu Meng, from a land of lava 4.54 billion years ago to a blue Earth in 500 million years, unleashing the potential of the natural ecosystem to form oceans. This potential resides within Liu Meng; among her endowment of molecules during her formation was water. The goddess Shui-mu is part of Liu Meng. Lei Gong and Dianmu interact the molecular capital with the temperature, initially dominated by Zhurong, the very powerful heating element at the planet's origin. Then, the cooling element, Lord God Gong Gong, tempers Zhurong's ardor. Liu Meng then reorganizes, and water in vapor form is precipitated, allowing for the formation of the ocean and the growth of fertility. Goddess Ba within Liu Meng

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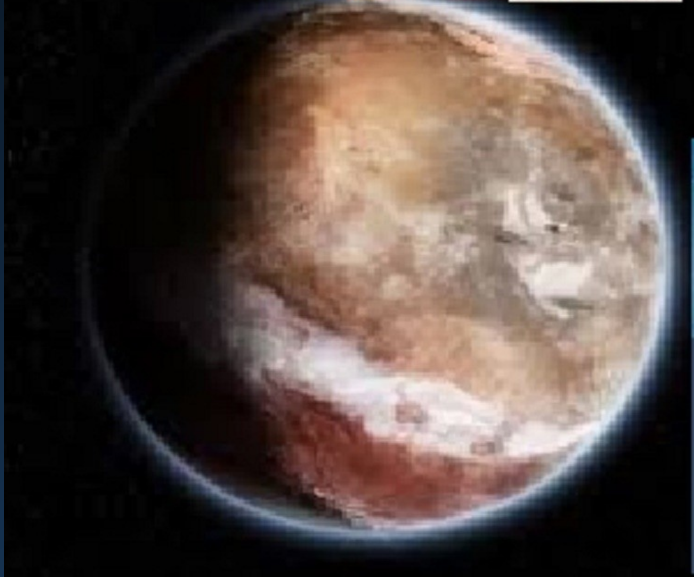

Les différentes saveurs de l'eau

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On the earth planet the natural ecosystem Liu Meng on Earth get now ocean the waters moleculare condensate and start to transfrom the ecosystem Liu meng .

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The moon, Lorddess Goddess Tai-in-hoang-kiun, is then much closer to our planet and exerts a much greater gravitational pull, generating significantly stronger tidal forces.

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Let's celebrate the ecosystem nature lorddess goddess Liu Meng which begins with our plant long before biochemical life, the king of gods and goddess Lei Gong and his wife Dianmu unleash the potential of the universe in the Liu Meng ecosystem and bring about the first continents. Lei Gong is the intelligence that unleashes the potential and Dianmu the power that unleashes it, organizing the gods to work together. She uses the creative acceleration of God Zao and Goddess Chang Mu acting in tectonic and volcanic movements to give birth to the first continents which at first were what we call cratons rather than continents: Pilbara Craton (Australia); Kaapvaal Craton. These continental masses existed in the form of small continents or microcontinents more than 3.5 billion years ago. Then came the first continent, Vaalbara (~3.6 to 2.8 billion years ago), it was then surrounded by a single primordial ocean containing almost all the water goddess Shui mu on the surface of the Earth.

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Let's celebrate the Long Creator, the Supreme King of the Universe (the central axis around which the universe and cosmos are organized, the alpha and omega of kings and queens of the universe), within Wang Mu Nyang Nyang, the expanding universe. The Long Creator Yulong knot of emptiness Nûwa, in the form of the cavities and porosities of hydrothermal fields, with the opulence Fuxi in the form of chemical compounds that it traps in the porous cavities of hydrothermal fields, causing them to react together, giving birth to biochemical life in millions to hundreds of millions of years. It is a mechanism of the universe that we observe, a mechanism of Wang Mu Nyang Nyang giving rise to biochemical life. Wang Mu Nyang Nyang is the result of the details of all the quantum knots that Yulong creates during the expansion process. The universal quantum knot goes from its minimum size to its maximum size. This is why Yulong knots itself within her, and we see her move and transform. Within her, the expanding creator, Yulong, the highest of the kings of the universe, unfolds the potential to give birth to biochemical life, making emptiness and opulence interact until the first prokaryotes appear. Yulong transforms these knots, composing new molecules. We no longer look at Yulong within Wang Mu Nyang Nyang, but rather at Wang Mu Nyang Nyang patiently organizing the molecules into biomolecules.Step 1: Simple chemistry (primitive ocean): water + CO_2 + N_2 + H_2 form small organic molecules (methane (CH_4), ethane (C_2H_6), propane (C_3H_8)). Step 2: Organized chemistry (protosystems): amino acids, fatty acids, simple nucleotides, mineral-catalyzed reactions. Step 3: Self-organizing systems: In the pores of the chimneys: concentration of molecules, repeated reactions, chemical cycles, proto-metabolisms. Step 4: The creator of creatures and his creative power come into play: appearance of systems capable of self-copying (proto-RNA or analogs), molecules capable of imperfect replication, appearance of variation and this allows us to see the faculty of Wang Mu Nyang Nyuang to deploy the potential of the universe. This faculty is also Lei Gong's faculty of the long creator to deploy the potential of the universe.

ALPHAOMEGA
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Empilement d'une Plaquette d'Argile Bentonite
Charge Négative
Cations
Plaquette d'Argile Dispersées dans l'Eau
Charge (+)
Ions Positifs (Ca^{2+}, Mg^{2+}, Na^{+})
Ions Positifs (Ca^{2+}, Mg^{2+}, Na^{+})
Solution Aqueuse: Eau + Minéraux
Solution Aqueuse: Eau + Minéraux
Molécule d'Eau (H_2O)
Cation (+)
Plaquette d'Argile (Charge

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The expanding universe—governed by the Divine Universal Mother Wang Mu Nyang Nyang (who creates soul-bearing creatures) and the architect-king Yuanshi Tianzun—undergoes change during the creative process

This transformation stems from the "Long Creator"—the Supreme King of the Universe and the Alpha and Omega of all cosmic sovereigns. In his expansion, Yulong transforms into Wang Mu Nyang Nyang, thereby altering the universe's architecture.

As he expands the cosmos, the King of Gods, Lei Gong, appears at its heart; he is the deity charged with unfolding the universe's potential—the supreme god of all post-Big Bang phases and the Alpha and Omega of those eras. It is Dianmu—his active power—who organizes the gods, favoring or disfavoring them to facilitate the unfolding of the universe's potential.

Both Yulong and Lei Gong operate within the natural ecosystem of Liu Meng, specifically within the mechanism that creates soul-bearing creatures—a process involving the Creator God and his creative power (his consort).

Together, they form an active mechanism within Liu Meng. The creative faculty of the Long Creator—and by extension, that of the universe and its architect, Long Wang—is manifested through this Creator God. This deity is the product of Long Wang’s omniscience within the "waters below," serving as a tool to work within the "mixed waters" of the cosmos—the realm to which the Liu Meng ecosystem belongs.

Through the God Creator and his active power, the forces of Vacuity (Nüwa) and Opulence (Fuxi) are intertwined to weave DNA and its components; throughout the evolution of species, every species represents a specific modification of the knot formed by Nüwa’s Vacuity and Fuxi’s Opulence. Yu Long is the "Creator Dragon"—embodying both Nüwa’s dragon and Fuxi’s dragon—who intertwines them and fosters their interaction to bring forth "soul creatures."

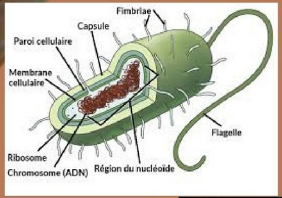
He is the god creator of soul creatures, emerging from the interplay between Fuxi and Nüwa (who are themselves often regarded as the creator deities of living beings).

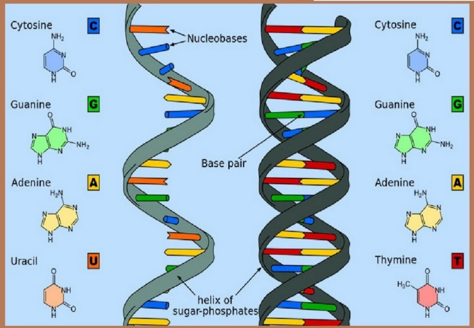
Following the genesis of biochemical life in the mud (alongside Nüwa)—which gave rise to the creator of creatures—they were reconfigured into various species; these species would serve, among other things, to unlock Liu Meng’s potential.

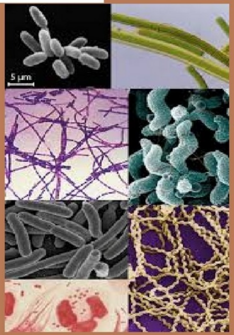
Through these same mechanisms, the Void (Nüwa) and Opulence (Fuxi) shape the soul creatures intertwined by Yu Long—who acts as the serpent encircling both Fuxi and Nüwa.

Together, they give rise to the first biochemical cells—prokaryotes—and diversify their combinations into a vast array of species.

Procaryote cell soul living people







CYANOBACTERIA

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The expanding universe—governed by the Divine Universal Mother Wang Mu Nyang Nyang (who creates soul-bearing creatures) and the architect-king Yuanshi Tianzun—undergoes change during the creative process. This transformation stems from the "Long Creator"—the Supreme King of the Universe and the Alpha and Omega of all cosmic sovereigns. In his expansion, Yulong transforms into Wang Mu Nyang Nyang, thereby altering the universe's architecture. As he expands the cosmos, the King of Gods, Lei Gong, appears at its heart; he is the deity charged with unfolding the universe's potential—the supreme god of all post-Big Bang phases and the Alpha and Omega of those eras. It is Dianmu—his active power—who organizes the gods, favoring or disfavoring them to facilitate the unfolding of the universe's potential. Both Yulong and Lei Gong operate within the natural ecosystem of Liu Meng, specifically within the mechanism that creates soul-bearing creatures—a process involving the Creator God and his creative power (his consort). Together, they form an active mechanism within Liu Meng. The creative faculty of the Long Creator—and by extension, that of the universe and its architect, Long Wang—is manifested through this Creator God. This deity is the product of Long Wang's omniscience within the "waters below," serving as a tool to work within the "mixed waters" of the cosmos—the realm to which the Liu Meng ecosystem belongs. Through the Creator God and his active power, the forces of Emptiness (Nüwa) and Opulence (Fuxi) are intertwined to weave DNA and its components; throughout the evolution of species, every species represents a specific modification of the knot formed by Nüwa's Emptiness and Fuxi's Opulence. Yu Long is the "Creator Dragon"—embodying both Nüwa's dragon and Fuxi's dragon—who intertwines them and fosters their interaction to bring forth "soul creatures." He is the creator god of these soul creatures, emerging from the interplay between Fuxi and Nüwa (who are themselves often regarded as the creator deities of living beings). Following the genesis of biochemical life in the mud (alongside Nüwa)—which gave rise to the creator of creatures—they were reconfigured into various species; these species would serve, among other things, to unlock Liu Meng's potential. Through these same mechanisms, the Void (Nüwa) and Opulence (Fuxi) shape the soul creatures intertwined by Yu Long—who acts as the serpent encircling both Fuxi and Nüwa. Together, they give rise to the first biochemical cells—prokaryotes—and diversify their combinations into a vast array of species. Thus, emerging from the organization of the nodes between Fuxi and Nüwa, we see the creative power that births soul creatures—the consort of the God-Creator of Soul Creatures—as the nodes themselves organize into prokaryotic creatures.

The expanding universe—governed by the Queen of the Universe (the Divine Universal Mother, Wang Mu Nyang Nyang, who creates soul-bearing creatures) and the Lord King of the Universe (Yuanshi Tianzun)—undergoes change during the creation process.

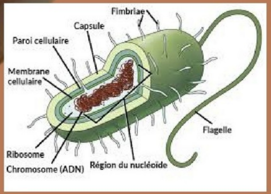
This transformation stems from the "Dragon Creator"—the Supreme King of the Universe and the Alpha and Omega of all cosmic kings and queens. In his expansion, he manifests as Yulong, who transforms into Wang Mu Nyang Nyang, thereby altering the universe's architecture.

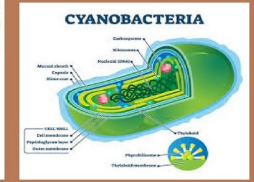
As he expands the universe, the King of Gods—Lei Gong—is visible at his core; Lei Gong is the deity responsible for unfolding the universe's potential, the supreme god of all post-Big Bang phases, and the Alpha and Omega of those phases. It is his active power, Dianmu, that organizes gods—favoring or disfavoring them—to unleash the universe's potential. Both Yulong and Lei Gong operate within the natural ecosystem of Liu Meng, specifically within the mechanism that creates soul-bearing creatures: the God Creator and his creative power (his consort). They function as a mechanism within Liu Meng, the natural ecosystem. The creative faculty of the long creator—which is also that of the universe and its architecture, Long Wang—can be perceived through the Creator God.

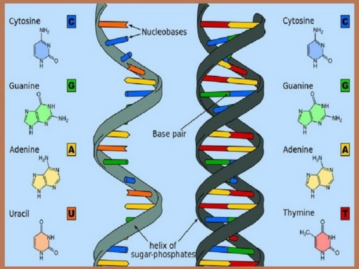
This god is the product of Long Wang’s omniscience within the waters below; he serves as the tool for working with the "mixed waters" of the cosmos—the realm to which the Liu Meng ecosystem belongs. Through the God creator and his wife goddess active powers creator of soul creatures, Jiutian Xuannü (representing low density and "Night") and Yan Wang (representing high density and "Darkness")—these forces are intertwined to weave DNA and its components. Throughout the evolution of species, every species represents a modification of the knot formed between the Night (Jiutian Xuannü) and the Darkness (Yan Wang). Yu Long is the Creator Dragon who embodies both Fucan Long (associated with the darkness of Yan Wang) and Tian Long (associated with the night of Jiutian Xuannü). He binds them together, fostering interaction and acting as the creator of "soul creatures" through them; he is the creator god of soul creatures who emerges from the interplay between Jiutian Xuannü and Yan Wang—following the birth of biochemical life from the primordial mud. Through this process, they are reassembled within DNA into various species that serve, among other things, to unlock Liu Meng's potential.

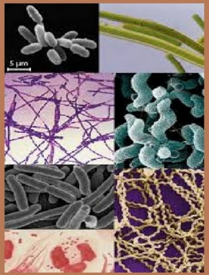
During the phase known as "Blue Earth" 4.2 billion years ago—and through these same mechanisms of interaction between night and darkness—we see the emergence of the creator of soul-bearing creatures. The ocean, likened to the "Jiutian Xuannü" night, contains low-density elemental building blocks of biochemical life; these are filtered and concentrated by hydrothermal vents, forming the "Yan Wang" darkness where the "Fucan Long" dragon takes shape. Meanwhile, the "Yu Long" dragon—embodying both "Tian Long" and "Fucan Long"—expands to link the "Yan Wang" darkness with the "Jiutian Xuannü" night, causing them to interact

Procaryote cell living soul









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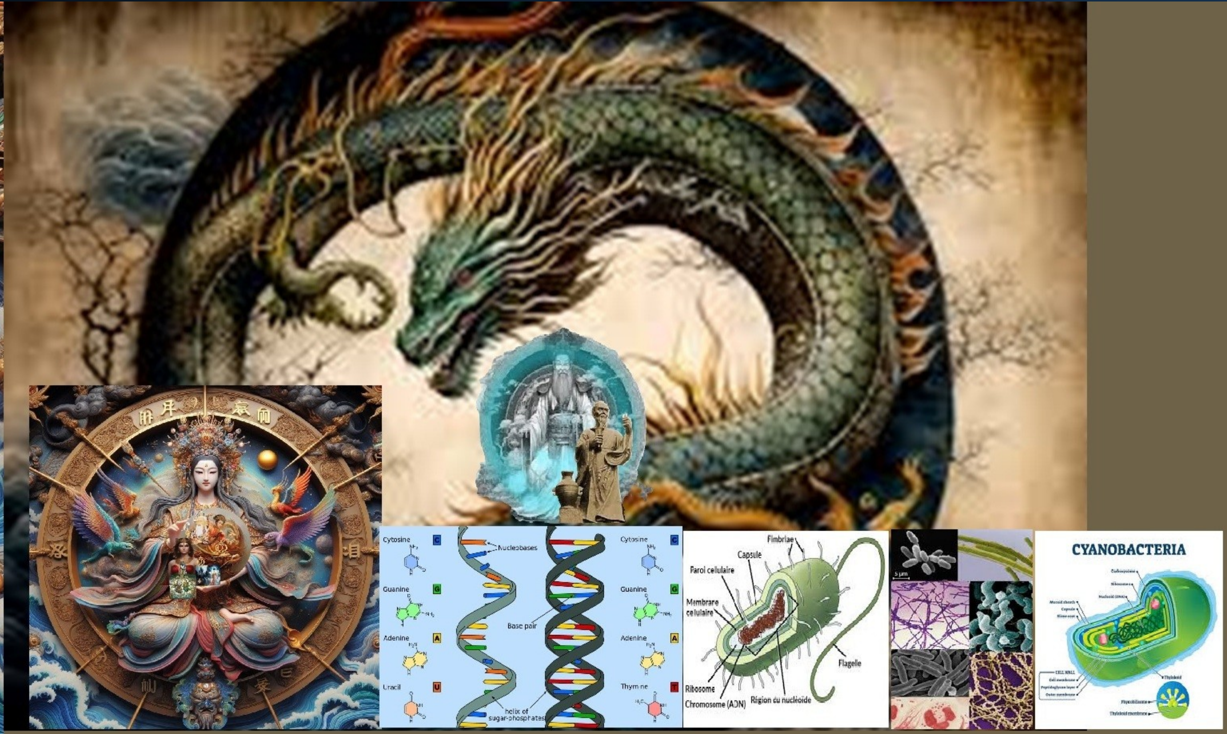
The expanding universe—governed by the Queen of the Universe (the Divine Universal Mother, Wang Mu Nyang Nyang, who creates soul living creatures and the Lord King of the Universe (Yuanshi Tianzun)—architecture of the universe changing all the universe cycle during creting and destroying. This transformations come from the "Long Creator"—the Supreme King of the Universe, the Alpha and Omega of all kings and queens of universe the central axis of their fonctionnement. In his expansion, he manifests as Yulong, who transforms into Wang Mu Nyang Nyang, thereby altering the universe's architecture. As it expands, Yulong unfold the universe potentialities; thus, at his heart, one finds Lei Gong—the King of Gods and the deity responsible for unleashing the universe's potential. He is the supreme deity of all post-Big Bang phases, the Alpha and Omega of every stage following that event the central axis if gods fonctionnement His wife goddess the active power Dianmu, that organizes the gods—favoring or disfavoring them—to fully realize the universe's potential.

Both Yulong and Lei Gong operate within the natural ecosystem of Liu Meng, specifically within the mechanism that creates soul-bearing creatures; they embody the god creator of soul creatures and his creative power (his consort). Together, they function as an active mechanism within Liu Meng.

The creative faculty of the Long Creator—shared by the universe and its architecture, Long Wang—is revealed through this Creator God. First, this deity is the product of Long Wang’s omniscience within the "waters below," serving as a tool to work amidst the mixed waters of the cosmos—a realm that includes the Liu Meng ecosystem. Through the Creator God and his active force—along with Pan Long (Space-Time) and his consort—DNA and its components are woven together. Furthermore, a portion of ambrosia nectar is bestowed by Baoshen Dadi, the universe's longevity-dispensing mechanism; this nectar, associated with the deity Du Kang, represents the sum of factors determining the lifespan of every creature throughout the course of species evolution.

Each species is a modification of the Pan Long space-time nodes-configuration—produced by Yulong within Pan Long—generating an active force that reorganizes Pan Long space-time in real time. Yulong is the long creator who produces the quantum-universe node and its modifications, as well as the cosmic bubble throughout the expansion; when space-time is reborn within the cosmos, it becomes the space-time of the universe itself, and Yulong moves within it. He thus binds Pan Long together with its space-reorganizing power, causing them to interact and act as creators that bring forth "soul creatures";

the Creator God of soul creatures emerges from these reorganizations of Pan Long space-time. Following the birth of biochemical life in the primordial sludge—which gives rise to the Pan Long creature-creator—his active power recomposes fragments of his own essence into DNA and subsequently into various species; these species serve (among other purposes) to unlock the potential of Liu Meng.



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The expanding universe—governed by the Queen of the Universe (the Divine Universal Mother, Wang Mu Nyang Nyang, who creates soul-bearing creatures) and the Lord King of the Universe (Yuanshi Tianzun)—undergoes change during the creative process. This transformation stems from the "Long Creator"—the Supreme King of the Universe and the Alpha and Omega of its kings and queens. In his expansion, he manifests as Yulong, who transforms into Wang Mu Nyang Nyang, thereby altering the universe's architecture. As he expands, he unfolds the cosmos; thus, at his heart, one finds Lei Gong—the King of Gods and the deity responsible for unleashing the universe's potential. He is the supreme deity of all post-Big Bang phases, the Alpha and Omega of every stage following that event. It is his active force, Dianmu, that organizes the gods—favoring or disfavoring them—to fully realize the universe's potential. Both Yulong and Lei Gong operate within the natural ecosystem of Liu Meng, specifically within the mechanism that creates soul-bearing creatures; they embody the Creator God and his creative power (his consort). Together, they function as an active mechanism within Liu Meng. The creative faculty of the Long Creator—shared by the universe and its architecture, Long Wang—is revealed through this Creator God. First, this deity is the product of Long Wang's omniscience within the "waters below," serving as a tool to work amidst the mixed waters of the cosmos—a realm that includes the Liu Meng ecosystem. Through the Creator God and his active force—along with Pan Long (Space-Time) and his consort—DNA and its components are woven together. Furthermore, a portion of ambrosia nectar is bestowed by Baoshen Dadi, the universe's longevity-dispensing mechanism; this nectar, associated with the deity Du Kang, represents the sum of factors determining the lifespan of every creature throughout the course of species evolution. Each species is a modification of the Pan Long space-time node—produced by Yulong within Pan Long—generating an active force that reorganizes Pan Long space-time in real time. Yulong is the Dragon Creator who produces the quantum-universe node and its modifications, as well as the cosmic bubble throughout the expansion; when space-time is reborn within the cosmos, it becomes the space-time of the universe itself, and Yulong moves within it. He thus binds Pan Long together with its space-reorganizing power, causing them to interact and act as creators that bring forth "soul creatures"; the Creator God of soul creatures emerges from these reorganizations of Pan Long space-time. Following the birth of biochemical life in the primordial sludge—which gives rise to the Pan Long creature-creator—his active power recomposes fragments of his own essence into DNA and subsequently into various species; these species serve (among other purposes) to unlock the potential of Liu Meng.Through these same mechanisms, space-time gives rise to biochemical life via the birth of biochemical cells—the prokaryotes—and from them, a vast new diversity of prokaryotic creatures adapted to the conditions of 4.2 billion years ago. Thus, at the heart of the active power that creates soul creatures, one finds Pan Long's spouse, while at the heart of Pan Long lies the intelligence that creates the creatures: the God-Creator of Soul Creatures.

copper sulfide
H
S
H
hydrogen sulfide
Iron sulfate
Zinc Sulfate
SrAl2O4?
ZnS?
Prokaryote
Black smoker hydrothermal field

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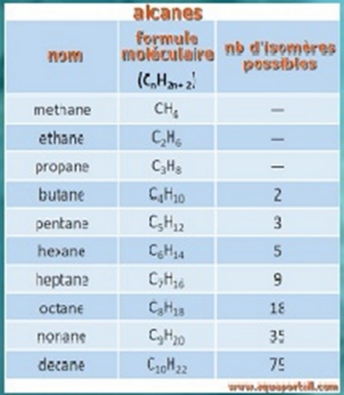

alcanes

nom	formule moléculaire (C_nH_{2n+2})	nb d'isomères possibles
methane	CH_4	—
ethane	C_2H_6	—
propane	C_3H_8	—
butane	C_4H_{10}	2
pentane	C_5H_{12}	3
hexane	C_6H_{14}	5
heptane	C_7H_{16}	9
octane	C_8H_{18}	18
nonane	C_9H_{20}	35
decane	$C_{10}H_{22}$	75

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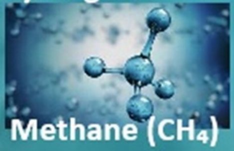
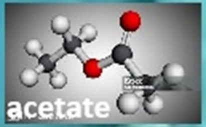
Hydrogen

O
C
O
CARBON DIOXIDE (CO₂)



Methane (CH_4)



acetate

formers

Prokaryote

hot (often between 40°C and 90°C, sometimes higher);
very alkaline (pH 9 to 11);
rich in hydrogen (H_2);
poor in oxygen;
loaded with dissolved minerals.

white smoker hydrothermal field

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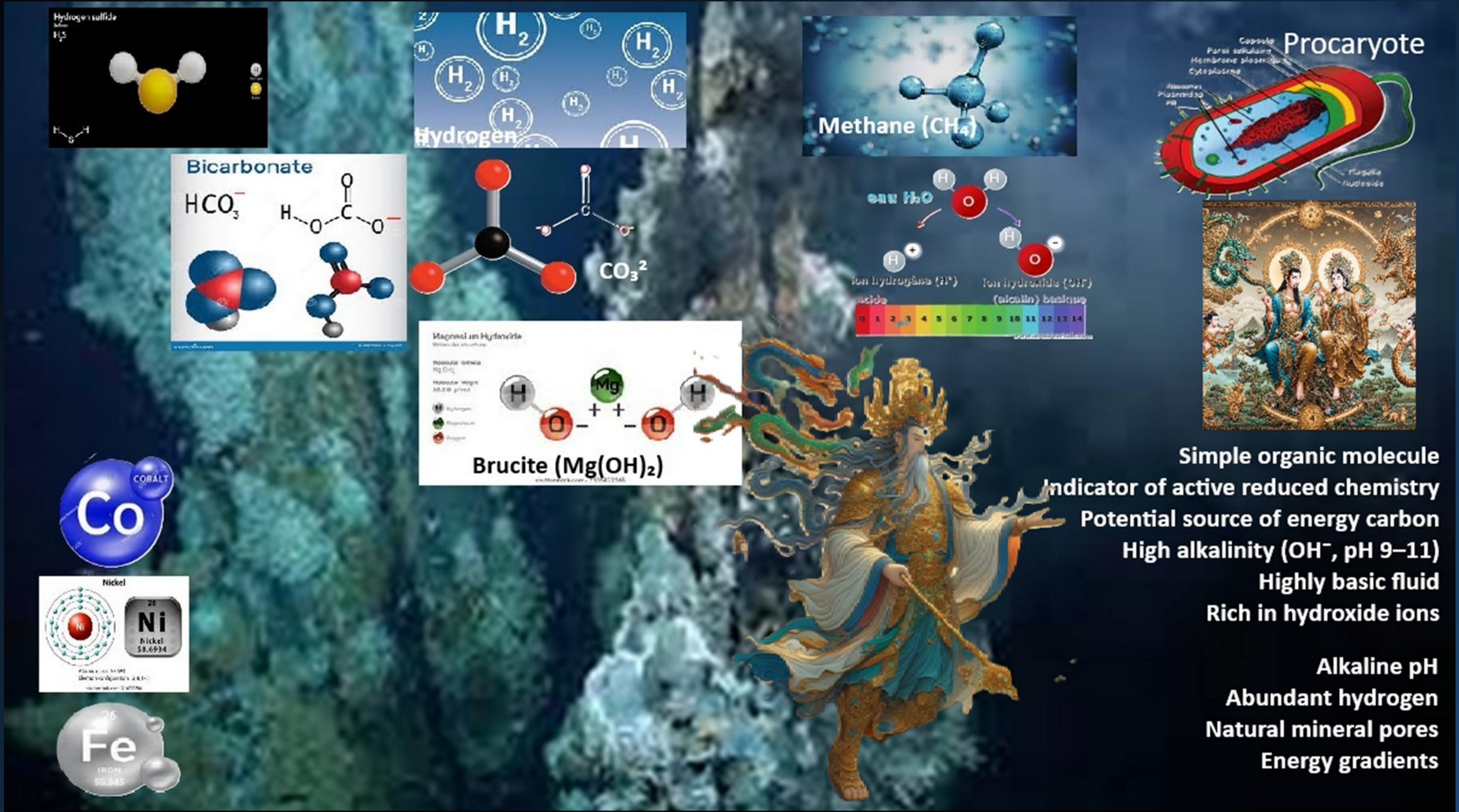

Simple organic molecule

Indicator of active reduced chemistry

Potential source of energy carbon

High alkalinity (OH^-, pH 9–11)

Highly basic fluid

Rich in hydroxide ions

Alkaline pH

Abundant hydrogen

Natural mineral pores

Energy gradients

Lost City hydrothermal fields

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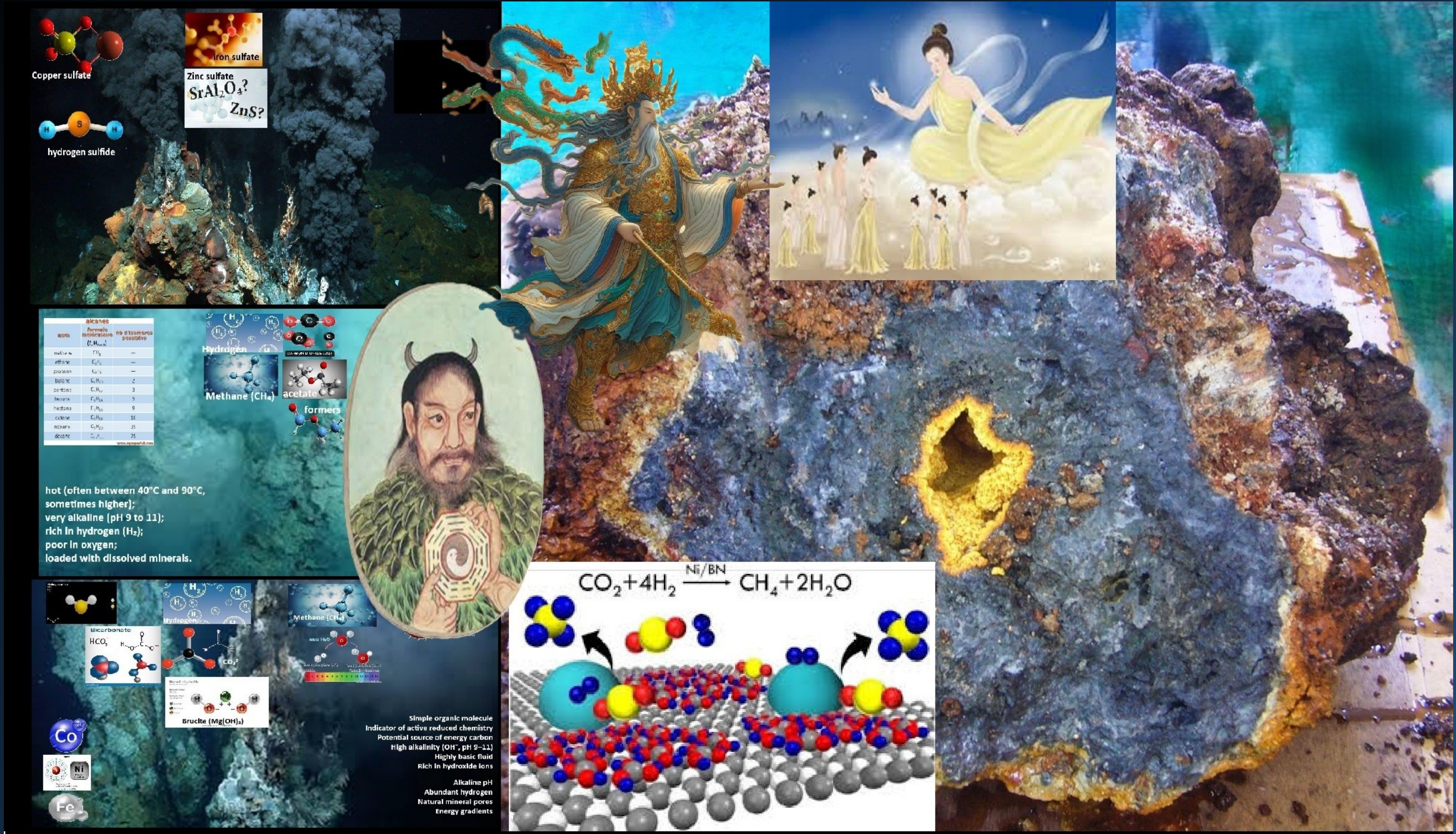

hot (often between 40°C and 90°C, sometimes higher);
very alkaline (pH 9 to 11);
rich in hydrogen (H_2);
poor in oxygen;
loaded with dissolved minerals.

Simple organic molecule
Indicator of active reduced chemistry
Potential source of energy carbon
High alkalinity (OH^-, pH 9–11)
Highly basic fluid
Rich in hydroxide ions

Alkaline pH
Abundant hydrogen
Natural mineral pores
Energy gradients

$$CO_2 + 4H_2 \xrightarrow{Ni/BN} CH_4 + 2H_2O$$

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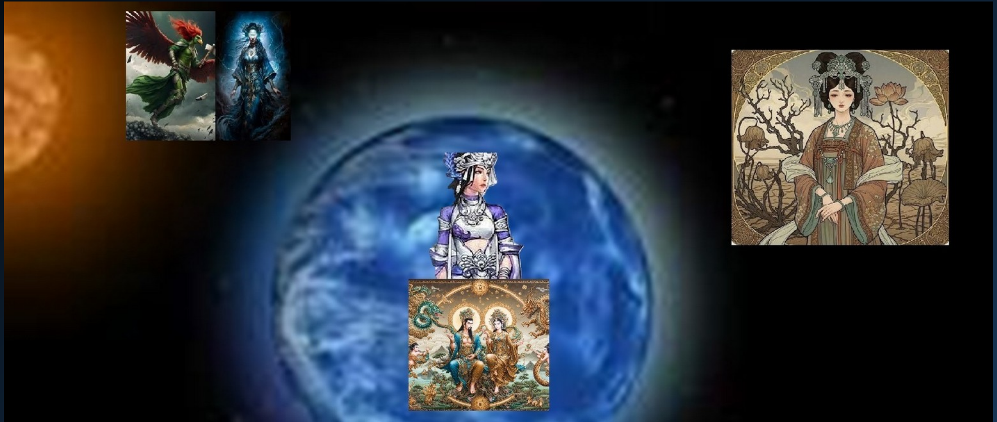

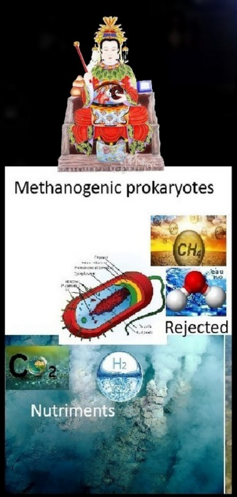

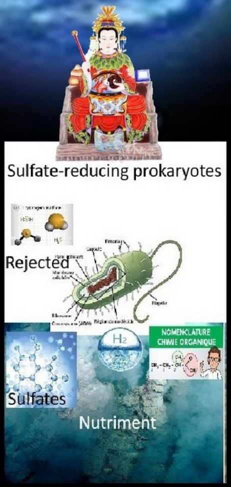

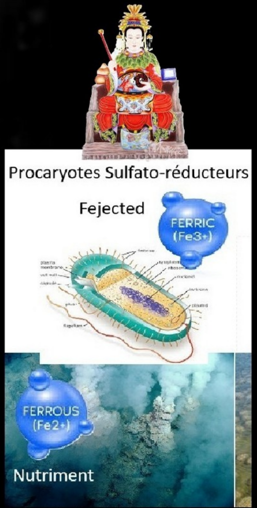

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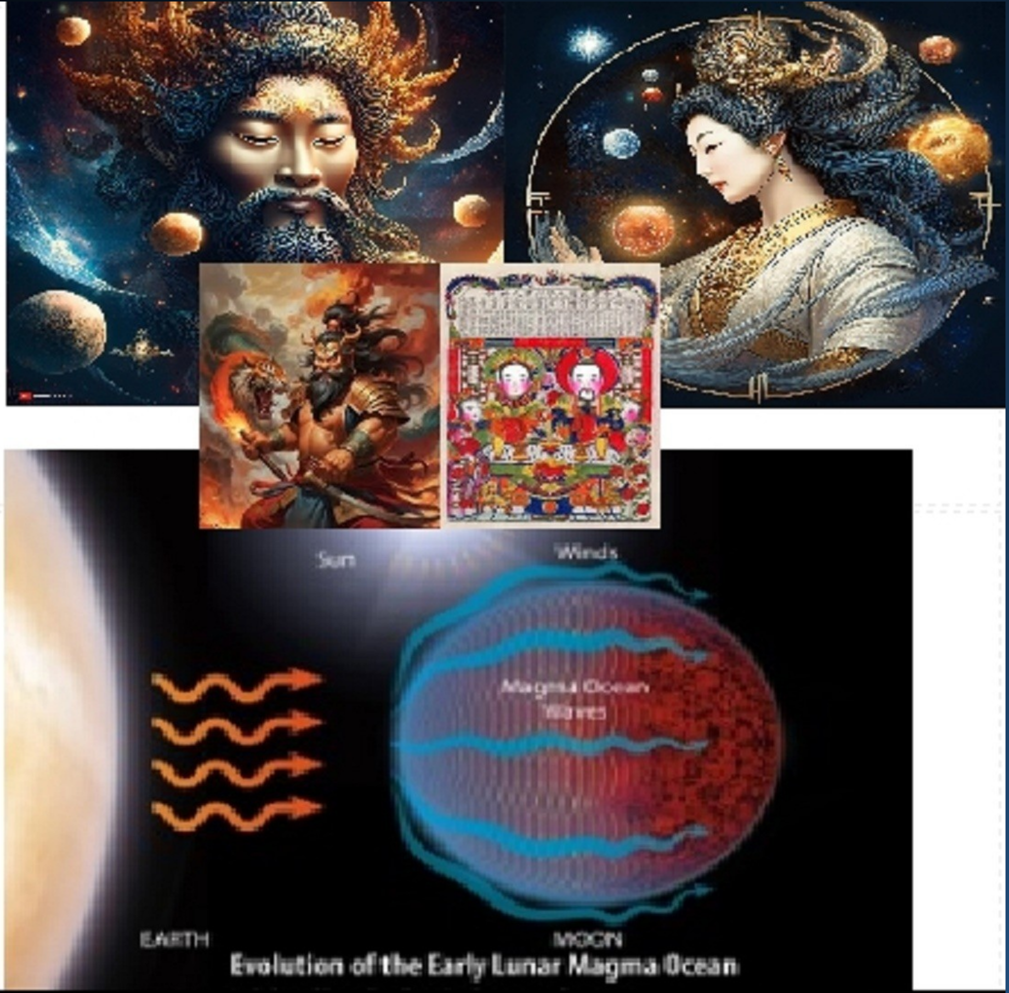
Let's celebrate the ecosystem nature Lorddess goddess Liu Meng, the King of Gods higher lord god of all after big bang phases lord King god Lei Gong deploys the ecosytem potentialities with his wife Goddess lorddess queen goddess Dianmu the acting power of Lei Gong that organizes gods the develop the ecosytem nature's potential through the process creator of creature. The creator of creature and his wife goddess his acting power creator of creature are 2 principle that take place inside the ecosystem nature Liu Meng as some of her mechanism and faculties. In the beginning, on our planet Earth, the first transformations were chemical transformations. The molecular Earth matter, whose potentialities are deployed by Lei Gong and Dianmu, passed from chemical form of molecular to biomolecular forms through the creator of biochemical life. From him came the creator of creatures and his wife, the goddess acting as the power creator of creatures. The first creatures were unicellular prokaryotes, born from the creator of biochemical life and the creator of creatures with his wife, the goddess, building species and creating the first three types of prokaryotes, depending on their environment: the atmosphere, like hydrothermal geysers, was essentially made of methane, sulfide, and carbon dioxide. There was no oxygen at all on the planet. That's why the first prokaryotes were either methanogenic prokaryotes, which fed on CO2 and dihydrogen, releasing water and methane, or they were sulfate-reducing prokaryotes, which fed on dihydrogen sulfates and organic matter. simple ones releasing hydrogen sulfide, or even ferro-oxidizing prokaryotes (iron eaters) feeding on ferrous iron (Fe2) and releasing ferric iron (Fe3). Through the first creatures, the chemical transformation of Houtu, the molecular earth matter, operates in a new way. Through the creatures, Lei Gong deployed this potential by deploying the potential of the nature ecosystem, the creator of creatures. In doing so, he deploys the fertility potential of the goddess Ba of our nature ecosystem.


Sun
Winds
Magma Ocean
Winds
EARTH
MOON
Evolution of the Early Lunar Magma Ocean

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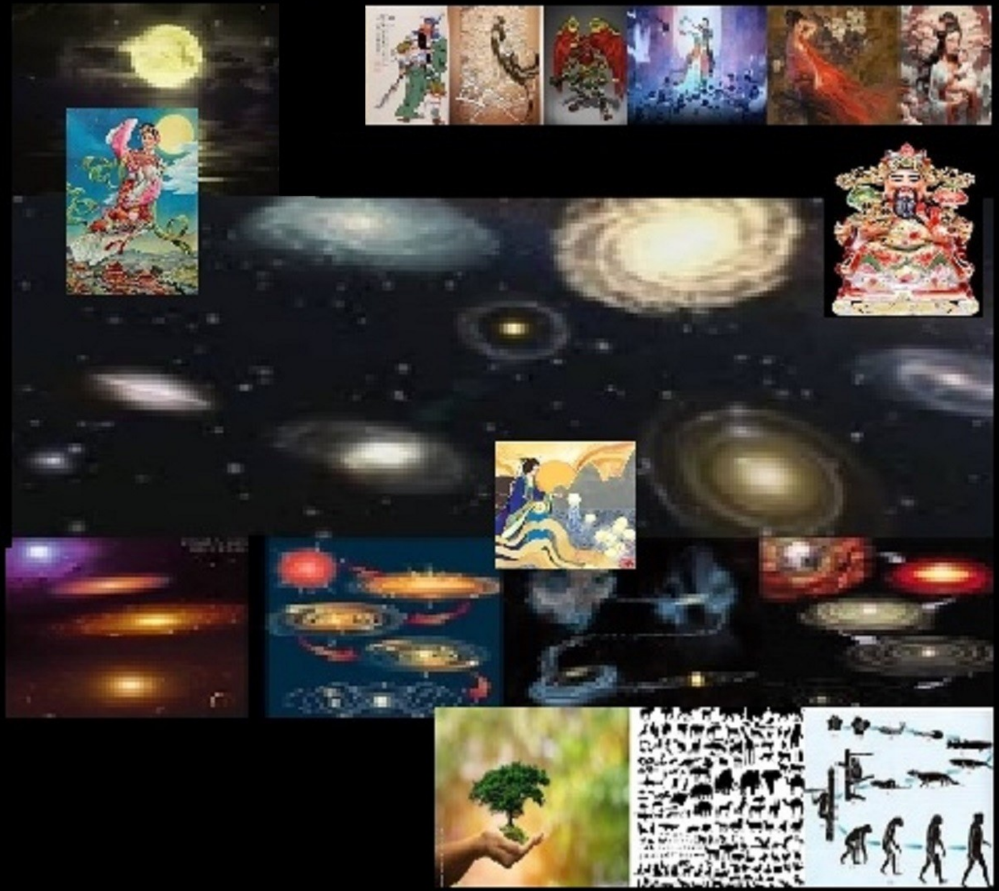
In the beginning, the natural ecosystem Liu Meng on Earth is essentially gaseous because the temperature is too high and only magma is present on the Earth's surface. Lord God Zhurong, the heat element is dominant.
This is the completion of the work of the creator of the star system and his creative power, Chang Xi, who completes their work through the creative accretion of meteorites and the shaping of the surface by magmas.



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Top full moon lorddess goddess T'ai-in-hoang-kiun
The galaxies live their time of full prosperity under the blessing of Lord god Caishen. Matter is preserved from the star destroyer lord devil god Gong Gong star systems are born in the galaxies sheltered star systems have time to live their whole life without fearing too much of collisions. the ecosystem nature lorddess goddess Liu meng with Nheza the starry sky gives birth to biochemical life wherever it is possible it develops to creature vegetal animals and cognitive (on our planet the human) Lei Gong Ensures that all the potential is explored sending Dianmu forms and directs the teams of Gods and goddesses on the ground implementing the will the design of Lei Gong creating the sympathy and antipathy between the gods to make them work together or prevent them and gives strength and vitality to those she wants to see advance removes strength and vitality from those she does not want to see work.

Les différentes saveurs de l'eau

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The accretion of God Zao and goddess Chang Mu endows the planets with mineral heritage, water and the building blocks of biochemical life, then at the bottom of the Oceans or on the banks where the waters are shallow, it is the god of the biochemical reaction who organizes the building blocks of matter into DNA in the mixture of emptiness Nüwa and opulence Fuxi of the muds and clay soils that allow it, then it is the creator of creatures and his creative power that are born and put to work Lei Gong deploying in them the potential to create creatures.

Waters above
Waters Below
龍

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Let's celebrate the expanding universe and cosmos. On expansion, Mazu, the universe, takes the form of Wang Mu Nyang Nyang, the expanding universe, and the quantum node universe. Fuzanlong, the long creator, takes the form of Yu Long, the long creator, the quantum node universe, expanding. Tong Wang Kong, the divine universal cosmic lingam, is both universe and cosmos. On expansion, his divine universal aspect is Wang Mu Nyang Nyang, the long creator, the higher lord king of the expanding universe. Yulong is knotted within Wang Mu Nyang Nyang, therefore within Tong Wang Kong, and this is what constitutes the architecture of the expanding universe. The architecture changes throughout the expansion; what changes, what moves, changes state within the divine universal cosmic lingam. Tong Wang Kong is Pangsu within Tong Wang Kong. Pangsu is both the universe and the cosmos, and during its expansion, its universal divine aspect is Wang Mu Nyang Nyang, the expanding universe that shapes the cosmos.

The waters of the universe are an aspect of the expanding universe; they are an aspect of Wang Mu Nyang Nyang, knotted by Yulong in Tong Wang Kong and Pangsu, which modifies the Yuanshi Tianzun architecture and transforms the cosmos. Guan Yin is the source of all matter, the part of the universe where the universal divine energy Fengshuang, which is expanding, is the result of the oscillation of Wang Mu Nyang Nyang and transmutes in Guan Yin into matter, knotted by Yulong, which in the upper waters takes the form Qinglong, while in the lower waters, Hebo Fengshuang transmutes into intelligence (gods), knotted by Yulong, which takes the form Jiaolong in the lower waters. Yulong connects the upper waters of Guan Yin with the lower waters of Hebo because he is simultaneously Qinong and Jiaolong in expansion; thus, he makes Guan Yin interact with Hebo in the mixed waters, making them creators and shaping the cosmos. These are the internal mechanisms of Wang Mu Nyang Nyang, which thus shape the cosmos. We then observe in Wang Mu Nyang Nyang that some aspects transform in the infra-universe, others in the supra-universe, and interact in the mixed universe, generating transformations in the cosmos. Lei Gong, the king of the two and the highest of the gods of all phases after the Big Bang, unfolds the potential of the ecosystem on each planet. Those outside the habitable zone have only gaseous and mineral potential, without the possibility of biochemical life. But those in the habitable zone have the potential to give rise to biochemical life. So, on certain occasions, Lei Gong succeeded in bringing together all the conditions for the birth of biochemical life, prompting Long Wang to shape the creative intelligence of biochemical life. A sum of connections that Jiolong makes in Hebo takes the form of knowledge to organize molecules into biomolecules and then into biochemical life. This takes shape as the creator god of biochemical life. It is he who uses Nüwa, the emptiness of the hydrothermal fields and the clay-filled vessels, to carry out, in a few million years, all the chemical reactions leading to the appearance of DNA. This allows Lei Gong to deploy the potential to bring forth soul-creatures, obtaining from Long Wang the ability to shape the creative intelligence of species. A sum of Jiolong's knots in Hebo brings the knowledge Wenchang Dijun to enrich himself with this know-how. Lei Gong then deploys all the potential of possible creatures with the creature creator and his creature-creating power, his wife.

Waters above
Waters Below
龍

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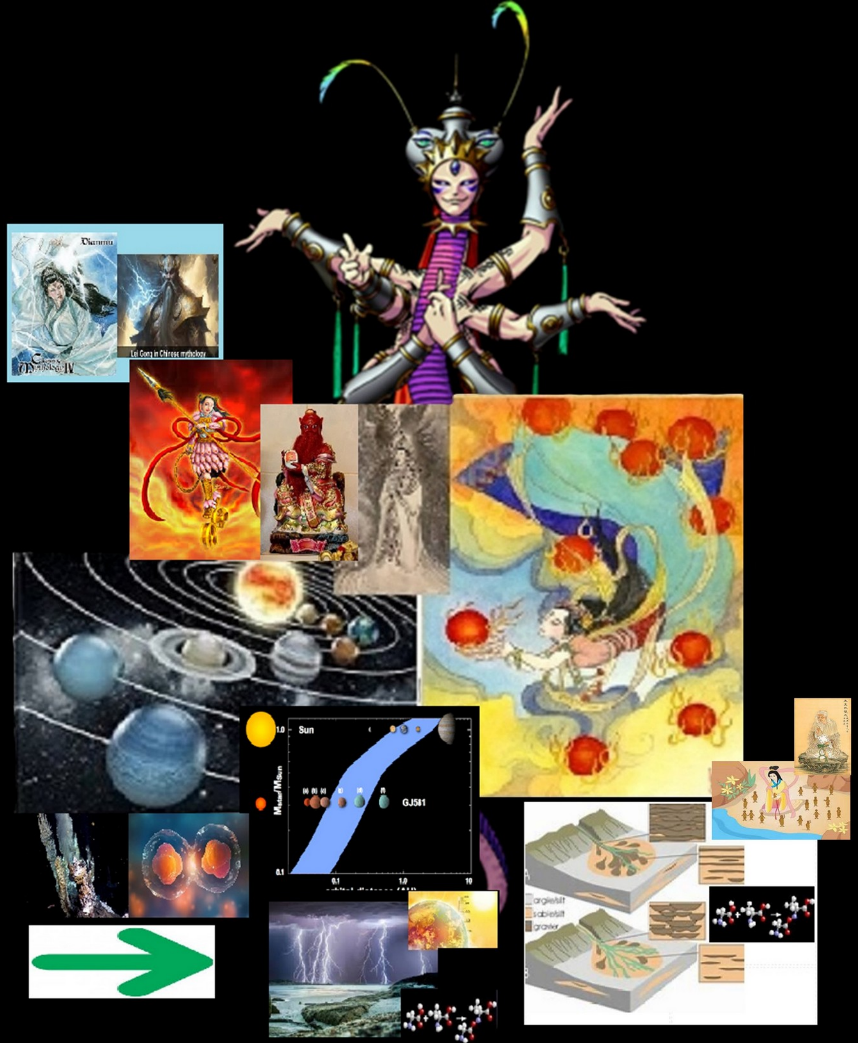
Let's celebrate the waters of the universe: the waters above, Lorddess Goddess Guan Yin, the part of the universe where the universal divine energy Fengshuang transmutes into matter; and the waters below, Lord God Hebo, the part of the universe where the universal divine energy Fengshuang transmutes into intelligence (gods and demons). Hebo and Guan Yin are two mechanisms of the universe that interact with each other. During expansion, they are in Wang Mu Nyan Nyang, the expanding universe, Yulong, the expanding creator, knotting Hebo and Guan Yin together. In the waters above, Guan Yin takes the form Qinglong, the long creator, knotting into all forms of matter, while in the waters below, Hebo Yulong, the long creator, takes the form Jiaolong, the long creator, knotting into all forms of intelligence. Hebo and Guan Yin interact together, creating the mingled waters. The gods and goddesses act within Guan Yin and Hebo like the faculties of the universe, triggering interactions between the waters above Guan Yin and the waters below Hebo.

Once the star systems are born, Lei Gong unleashes the potential of nature's ecosystem throughout the universe. This omniscience encompasses the interaction between all elements external to a planet and that planet, as well as the interaction of all the planet's elements with each other. This intelligence was shaped by Long Wang as soon as Lei Gong deployed the ability to create star systems on all planets outside the habitable zone. This potential is mineral, gaseous, and sometimes electromagnetic, but on those planets within their star's habitable zone, it is sometimes (but not always) in addition to being mineral, gaseous, and electromagnetic, also biochemical, with species of creatures. Lei Gong opens for Long Wang the potential to bring forth the creator of biochemical life and the creator of creatures, accompanied by his wife, the creative power of species. and the natural ecosystem of the planets in question develops these two faculties to develop species of creatures



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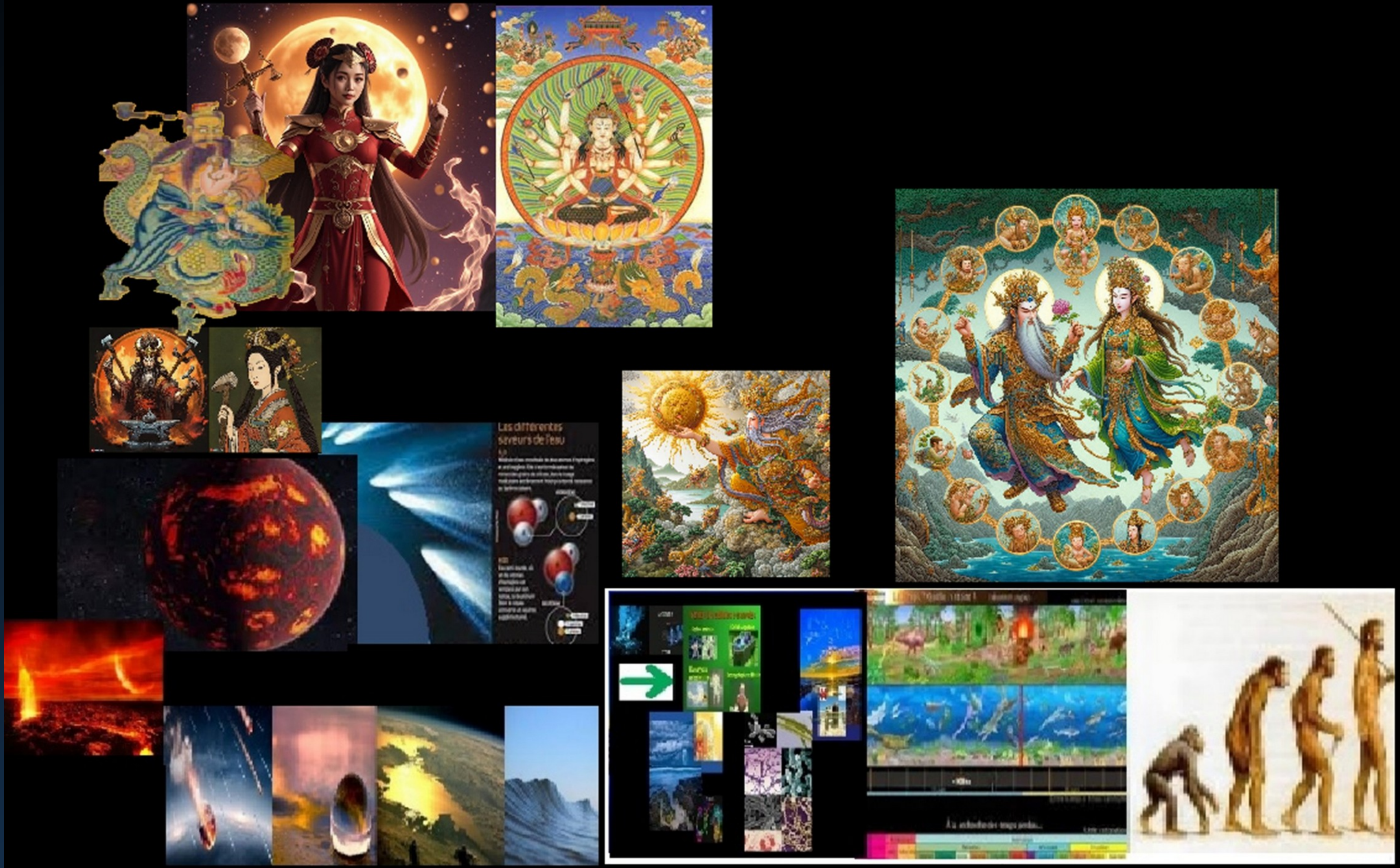
Let's celebrate the Cosmic Force, Lord King of the Universe, Shen Long, the manifestation of the cosmos, showing different aspects of its power:
Shen Long, the cosmos in all its power, having developed planets endowed with amino acids, develops biochemical life through the ecosystem of Nature, Liu Meng, and the starry sky, Nezha, whose body is all the stars in the cosmos, including Taiyang Tijiun, our solar star. Life is born from all the potential made accessible to it by Lei Gon, the King of the Gods, the one who develops the potential of the universe and the cosmos, and whose wife, Dianu, organizes the gods to develop this potential, notably the interaction between emptiness and abundance, Nüwa and Fuxi.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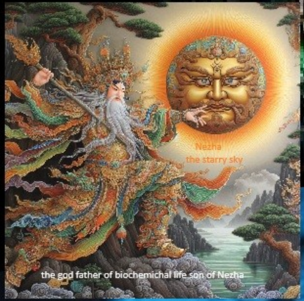
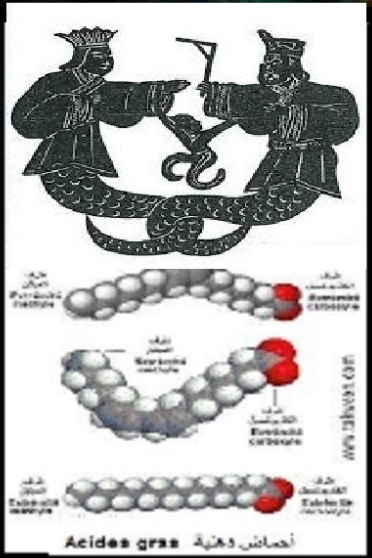

Nezha
the starry sky
the god father of biochemichal life son of Nezha



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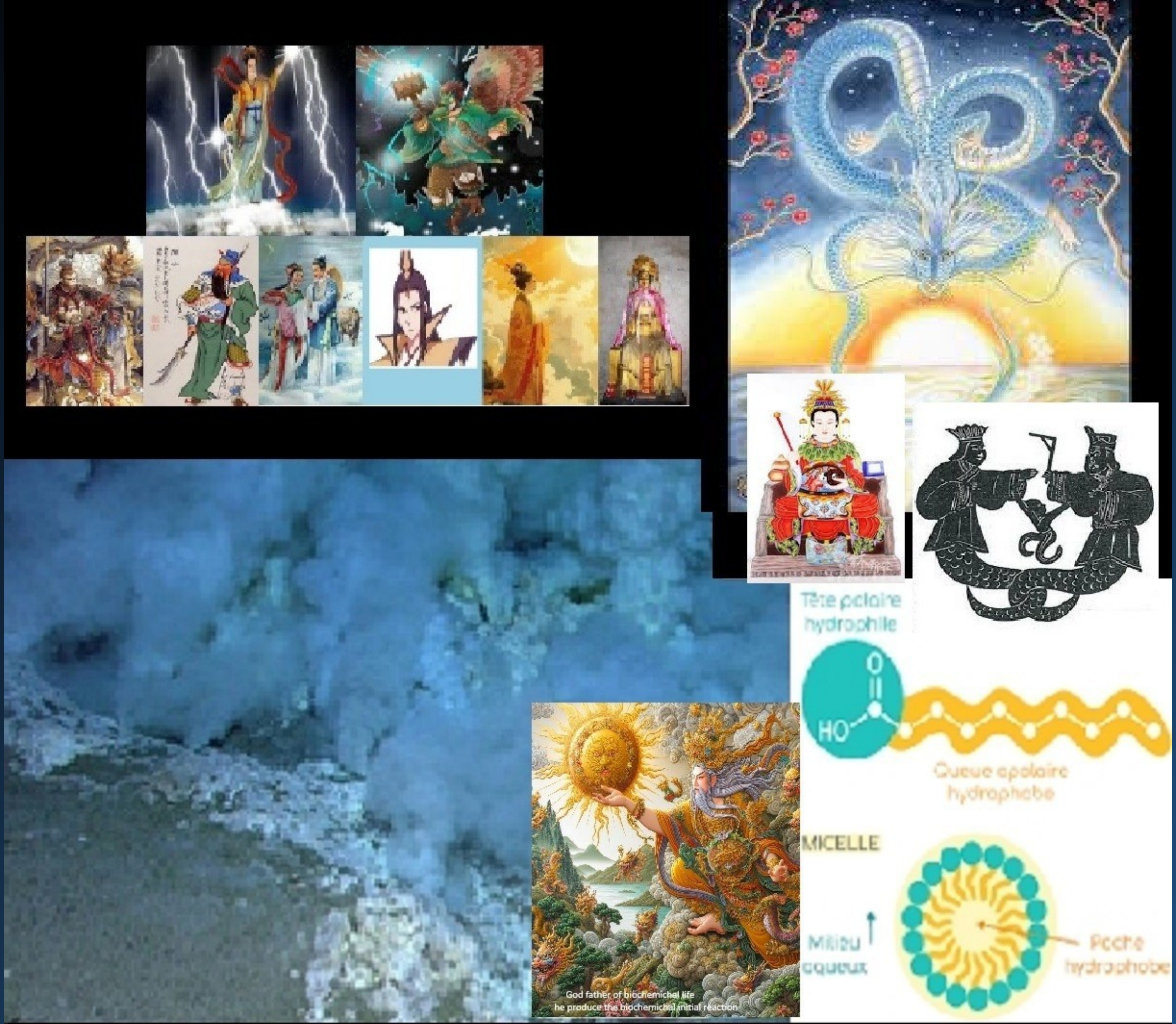
Tête polaire hydrophile
O
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God father of biochemichal life
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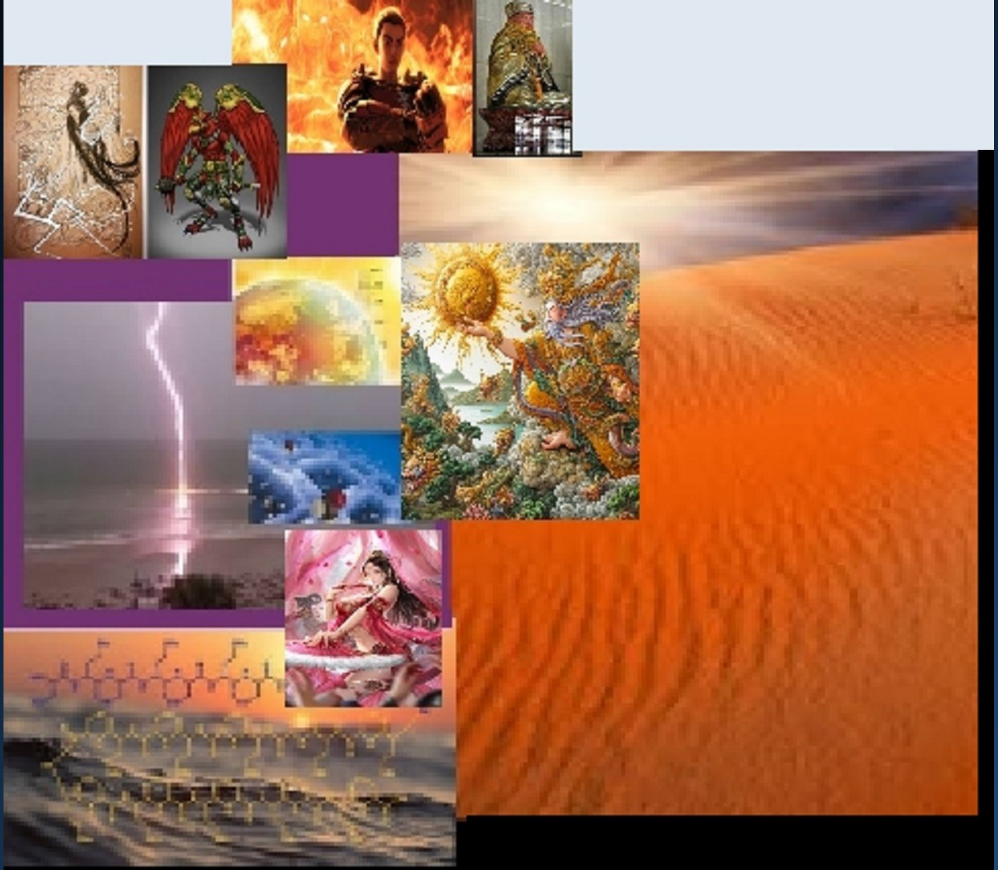

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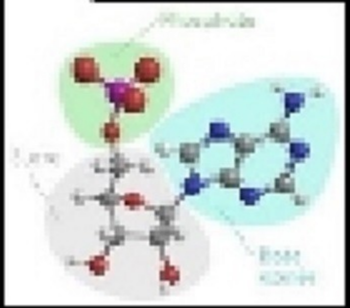

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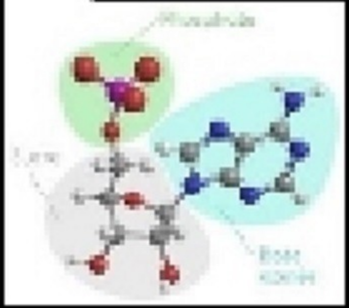
the god of the biochemichal reaction father of soul life



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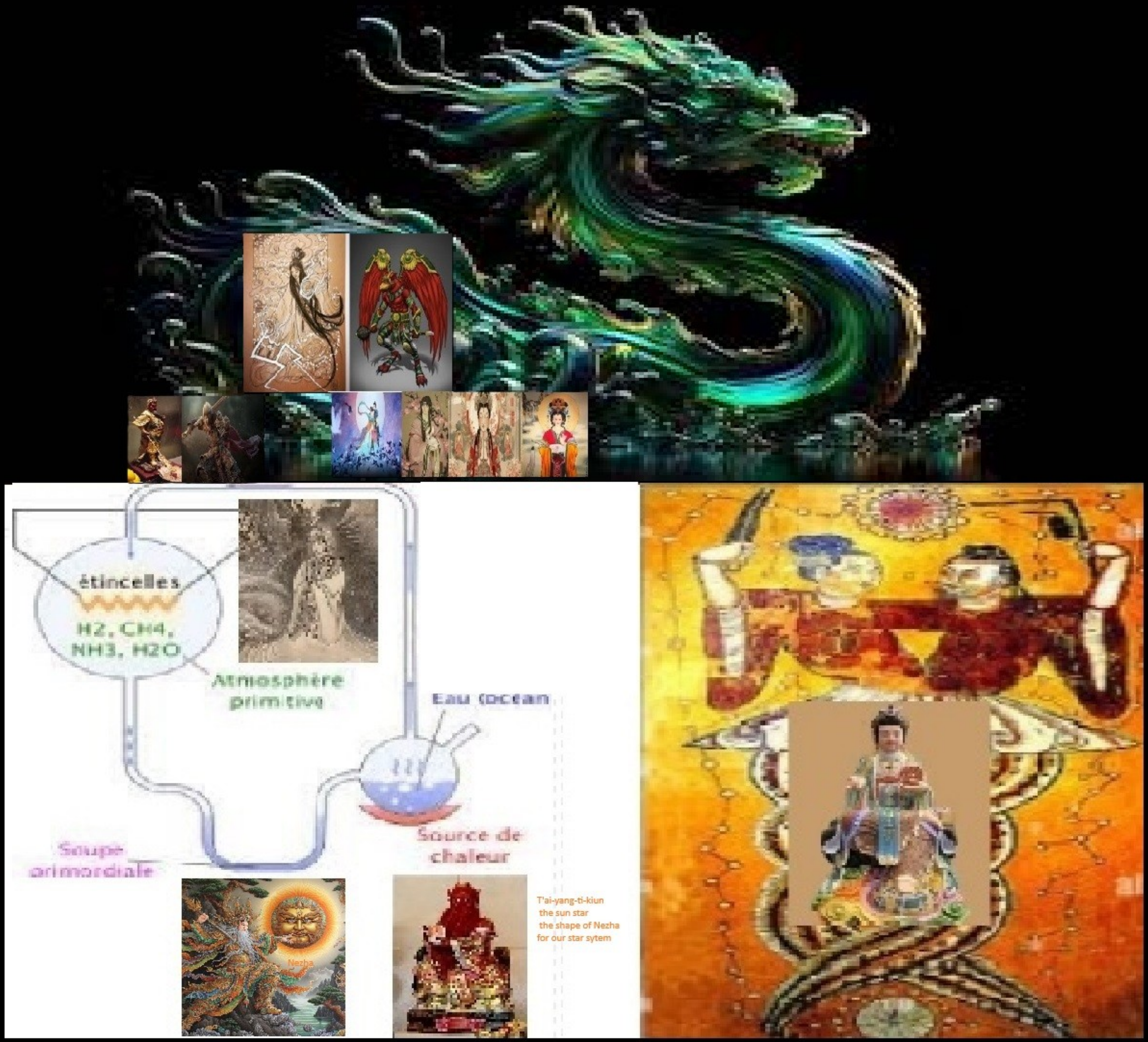

T'ai-yang-ti-kiun
the sun star
the shape of Nezha
for our star sytem

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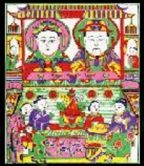
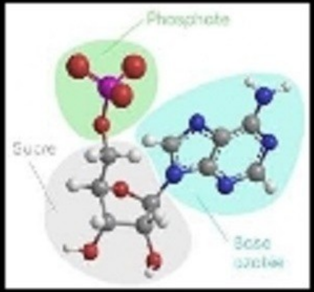
Nezha
god father of biochemichal life



Fuxi and Nuwa



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Yulong
Tian long
Yulong
Fucan long

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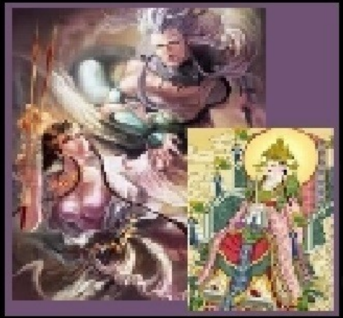
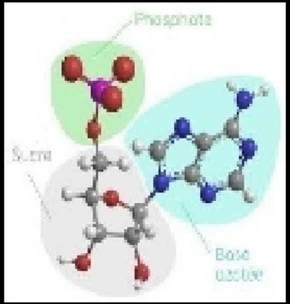
Nezha
God father of the biochemichal reaction





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Lei Gong in Chinese mythology
Chinese Mythology IV
LA TERRE IL Y A
3 MILLIARDS D'ANNÉES

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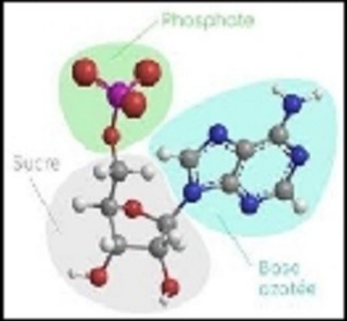

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Yulong
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Phosphate
Sucre
Base azotée
Clay Mud

Divine nature parabrahman, true reality monoïst omniprésent omnsicient omnipotent Chinese book of eternity and soruce of Ambroisie(nectarum of life) chinese lord king of universe Snake creator long creator, the higher lord king of universe the snake, the long creator chineeses people use to celebrate this divinity asQiulong or as Qiuniu long, as Fuzan long or Qin long otherwide as Tian long or as Yin long or Zhulong, Juo long or Feilong but there is only one single snake Creator in each kingdoms it is not Shenlong the cosmic snake manifestation of the cosmic force neither lord god huanglong the manifestation of the cosmic void but it is the same long creator that we celebrate each kingdoms hve only one single one) great architect of the universe lord king of universe Yuanshi Tianzun Trascendant divine universal mother lorddess queen of universe Mazu, divine universal mother of the Bindu lorddess queen of universe Xiwang Mu, divin universal mother on expension phase lorddess queen of universe Wang Mu Nyang Nyang. divine universal énergy(scalaire énergy field universe lord king of universe Fenghuang, Cosmic lord divine universal (both universe and cosmos) lord king of universe Pangsu, Divine universal cosmic lingam (the sphere universe and cosmos) lord king of universe Tong Wang kong, omniscience creator of the 3 worlds lord of the 3 worlds god Long wang , omniscience destroyer of the 3 worlds lord of the 3 worlds god Erlang Shen, omniscience creator of the 3 worlds king of gods and goddesses) king of gods chief of heavens lord king god Lei Gong and his wife goddess lorddess queen goddess Dianmu.

Yulong
Tianlong
Yulong
Fucalong

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Let's celebrate the birth of biochemical life in the muddy and clayey bottoms near the hydrothermal geysers of the oceans and along the banks. It is the story of the fertility of emptiness, Nüwa, interacting with the opulence of Fuxi, certainly, but it is also a love game between the low-density Lorddess goddess Jiutian Xuannü knotted in the muddy and clayey bottoms of the banks and hydrothermal geysers of the ocean floor. The mud and clay end up filtering the ocean water, trapping the elementary building blocks of biochemical life. And through the interplay between the low-density Jiutian Xuannü knotted by Tian Long and the high-density knotted by Fucan Long, Lei Gong unfolds the potential of the natural ecosystem, Liu Meng, triggering within it the potential to give birth to biochemical life (the creator god of biochemical life, one of the faculties of the natural ecosystem, Liu Meng) and the magic of The creation of biochemical life takes place at night. Jiutian Xuannü, knotted by Tian Long, forms the basis of biochemical life dispersed in the oceans. The expression of Houtu, molecular matter, is trapped by the darkness (high density) of clayey mud. Then follows a succession of Houtu transformations catalyzed by Jiuntian Xuannü and Yan Wang, knotted by Yulong, who is both Tian Long in the night and Fucan Long in the darkness. First, sugar (deoxyribose) becomes the central base, the pivot. A nitrogenous base, such as adenine (A), thymine (T), cytosine (C), and/or guanine (G), binds to the carbon. Finally, a phosphate group binds to the carbon. Night then feeds the darkness, Yulong knotting Jiutian Xuannü by Tian Long (the form of Tian Long in the night (low densities)) to Yan Wang, the darkness knotted by Fucan Long (the form of Yulong in the darkness (high densities)). The phosphate group of one nucleotide attaches to the sugar of the next nucleotide (specifically to its 3' carbon). This bond is repeated millions of times, creating a regular alternation: Phosphate-Sugar-Phosphate-Sugar... finally comes the double helix: Adenine (A) always combines with Thymine (T) (via 2 hydrogen bonds).
Guanine (G) always combines with Cytosine (C) (via 3 hydrogen bonds). In processes involving catalytic slurries (fluid mixtures containing suspended solid catalyst particles, often called slurries), the slurry density is a critical operating parameter. directly influences chemical yield, fluid mechanics, and energy expenditure.

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Let's celebrate the birth of biochemical mife on our earth planet. It comes from the intraction between the ecosystem nature lorddess goddess Liu Meng mother of soul life and the sun star lord god T'ai-yang-ti-kiun the form of lord god Nheza, the starry sky all the stars in the cosmos here in our star system.
it happen under the blessing of Lord king god Lei Gong and lorddess goddess Dianmu whose charge is the deployment of the potential of the universe. After the work to give birth to the starry sky Nheza then the galaxies and after transformation of the molecular earth matter Houtu into all the molecular diversity, then the birth of the stellar system with planet, Lei Gong and Dianmu then take care of deploying the potential ecosystem nature Liu Meng an aspect of the potential of the universe. So everywhere in the cosmos Lei Gong organizes the gods in order to develop the potential Nheza Liu Meng of which here on our planet the potential Nheza/T'ai-yang-ti-kiun and Liu Meng then after the contributions in waters and amino acids the magic takes place in the depths of the oceans then in the ponds of shallow waters of which the coastal shores the cocktail Light heat of the sun with the interaction atmospheric minerals and the aqueous environment helps the lightning symbol of Lei Gong give birth to biochemical life, it is the Chinese god of the biochemical reaction father of the creator of creatures.

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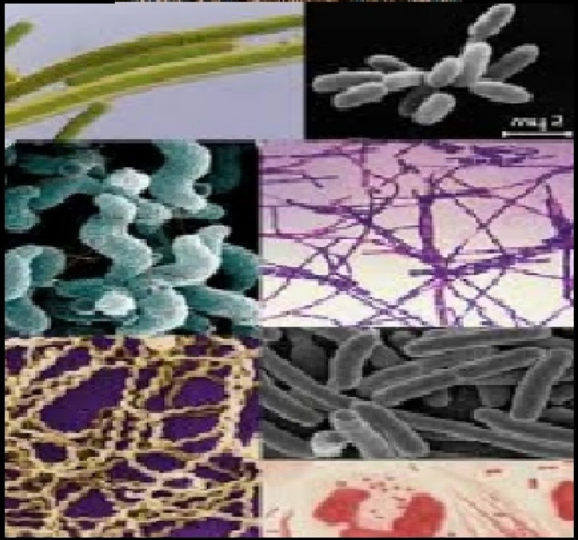
Let's celebrate Chinese god the creator of creature and his goddess acting power creator of creature.

From the interaction between the ecosystem nature Lorddess goddess Liu Meng and our sun lord god T'ai-yang-ti-kiun the stars body of Nheza in our stellar system is born the Chinese god of the biomolecular reaction initiation of biochemical life and it is he who gives birth to the creator of bacterial creatures vegetals animals and cognitive (on our planet the human) and to his acting power creator of an interaction with Liu Meng the ecosystem nature.

Chinese mythology attributes to Fuxi and Nüwa the creation of creatures however they are not the manifestation of the ghana creator of creature it is just a vision of the creation of creatures by the interaction of the snake creator Dragon Fucan Long with the emptiness Nüwa and the opulence god Fuxi.

the Chinese god manifestation of Ghana creator of creatures and his power creative of creatures set to work and give birth to the family of the Procariotes 2.5 Billions years ago.



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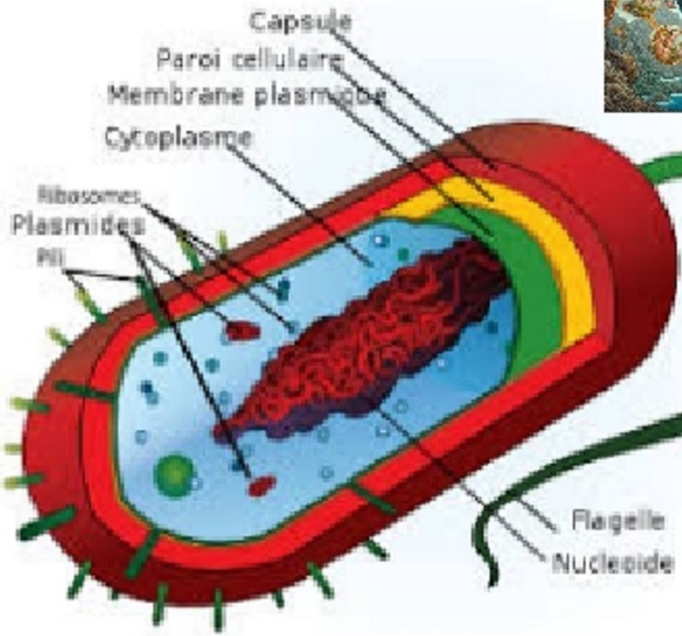

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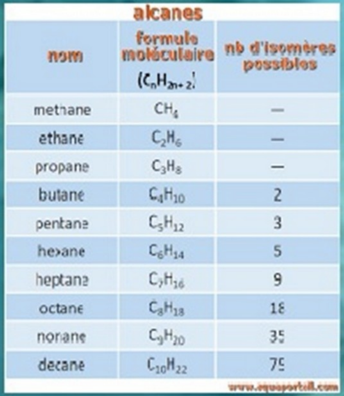
Let's celebrate the Long Creator, the Supreme King of the Universe (the central axis around which the universe and cosmos are organized, the alpha and omega of kings and queens of the universe), within Wang Mu Nyang Nyang, the expanding universe. The Long Creator Yulong knot of emptiness Nûwa, in the form of the cavities and porosities of hydrothermal fields, with the opulence Fuxi in the form of chemical compounds that it traps in the porous cavities of hydrothermal fields, causing them to react together, giving birth to biochemical life in millions to hundreds of millions of years. It is a mechanism of the universe that we observe, a mechanism of Wang Mu Nyang Nyang giving rise to biochemical life. Wang Mu Nyang Nyang is the result of the details of all the quantum knots that Yulong creates during the expansion process. The universal quantum knot goes from its minimum size to its maximum size. This is why Yulong knots itself within her, and we see her move and transform. Within her, the expanding creator, Yulong, the highest of the kings of the universe, unfolds the potential to give birth to biochemical life, making emptiness and opulence interact until the first prokaryotes appear. Yulong transforms these knots, composing new molecules. We no longer look at Yulong within Wang Mu Nyang Nyang, but rather at Wang Mu Nyang Nyang patiently organizing the molecules into biomolecules.Step 1: Simple chemistry (primitive ocean): water + CO_2 + N_2 + H_2 form small organic molecules (methane (CH_4), ethane (C_2H_6), propane (C_3H_8)). Step 2: Organized chemistry (protosystems): amino acids, fatty acids, simple nucleotides, mineral-catalyzed reactions. Step 3: Self-organizing systems: In the pores of the chimneys: concentration of molecules, repeated reactions, chemical cycles, proto-metabolisms. Step 4: The creator of creatures and his creative power come into play: appearance of systems capable of self-copying (proto-RNA or analogs), molecules capable of imperfect replication, appearance of variation and this allows us to see the faculty of Wang Mu Nyang Nyuang to deploy the potential of the universe. This faculty is also Lei Gong's faculty of the long creator to deploy the potential of the universe.



alcanes		
nom	formule moléculaire (C_nH_{2n+2})	nb d'isomères possibles
methane	CH_4	—
ethane	C_2H_6	—
propane	C_3H_8	—
butane	C_4H_{10}	2
pentane	C_5H_{12}	3
hexane	C_6H_{14}	5
heptane	C_7H_{16}	9
octane	C_8H_{18}	18
nonane	C_9H_{20}	35
decane	$C_{10}H_{22}$	75

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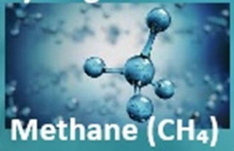
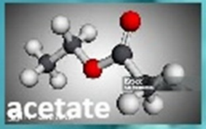
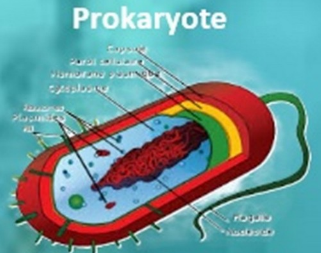
H_2
Hydrogen

O C O
CARBON DIOXIDE (CO2)







hot (often between 40°C and 90°C, sometimes higher);
very alkaline (pH 9 to 11);
rich in hydrogen (H_2);
poor in oxygen;
loaded with dissolved minerals.

white smoker hydrothermal field

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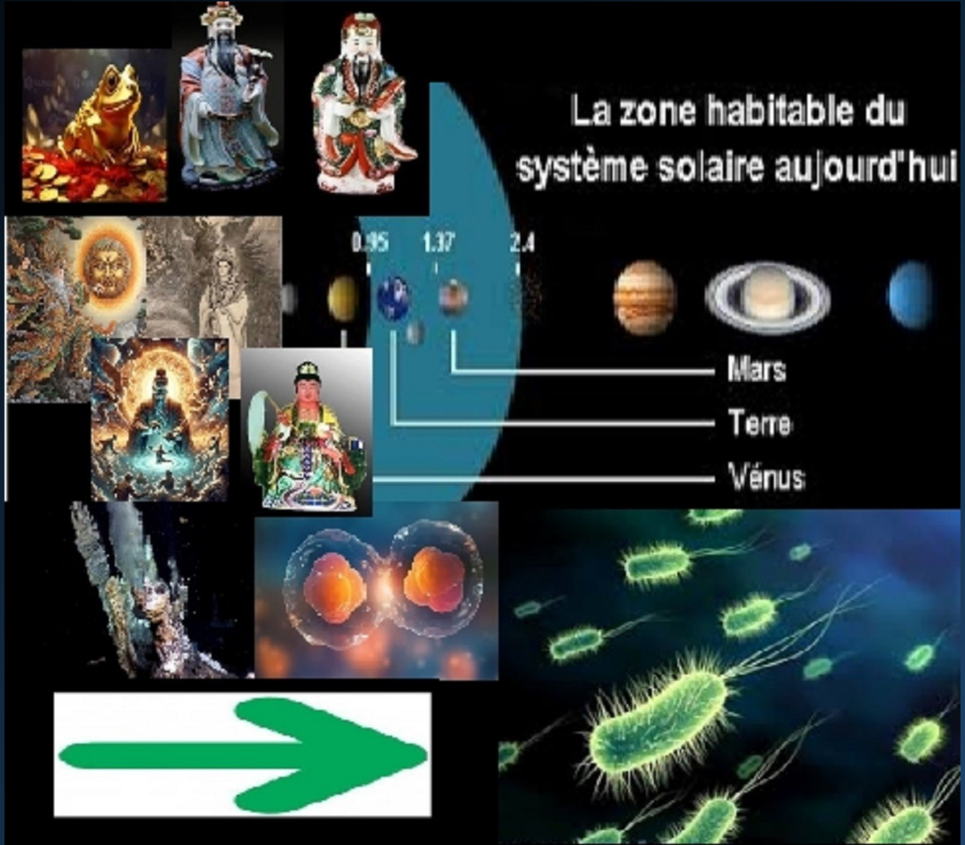
Let's celebrate the god, creator of omniscience, creator of biochemical life. He is the one who brings forth the creator of creatures and his consort, his creative power of creatures. In the depths of the oceans, near hydrothermal vents, he has been acting for millions to hundreds of millions of years, since the origin of our planet, from the first true oceans, shaping the building blocks of biochemical life.
First, stage 1: Prebiotic Chemistry formation of amino acids, bases, lipids.
Stage 2: Concentration and organization, adsorption onto minerals, repeated chemical cycles in the pores.
Step 3: Appearance of simple metabolic networks
self-sustaining reactions, stable energy chemistry (H_2 + CO_2) Step 4: Appearance of systems capable of self-copying RNA or primitive équivalents
Step 5: The creator of creatures and his wife, his creative power, begin to work using natural selection → stable cells, appearance of the first prokaryotes.
These different stages of Chemistry take millions of years during which the creator of biochemical life uses the Vauivé Nüwa porous rock constituting the Hydrothermal chimneys the Bouc made of iron sulfide, pyrite (FeS_2) nickel sulfides zinc sulfide of the Black hydrothermal chimneys black smokers release hydrogen sulfide, copper sulfide, zinc sulfide, iron sulfide and clays like montmorillonite it also uses the White smokers which release hydrogen, methane carbon dioxide, acetates formers, and various light hydrocarbons, as well as the Lost City Hydrothermal Field. which release hydrogen, desulfur (H_2S), dissolved carbonates, methane, brucite, as well as small quantities of metals such as iron, nickel, and cobalt; then, in the Nüwa void of the rock, the compounds reorganize, exchanging ions in a long, step-by-step process


La zone habitable du système solaire aujourd'hui
0.95
1.37
2.4
Mars
Terre
Vénus

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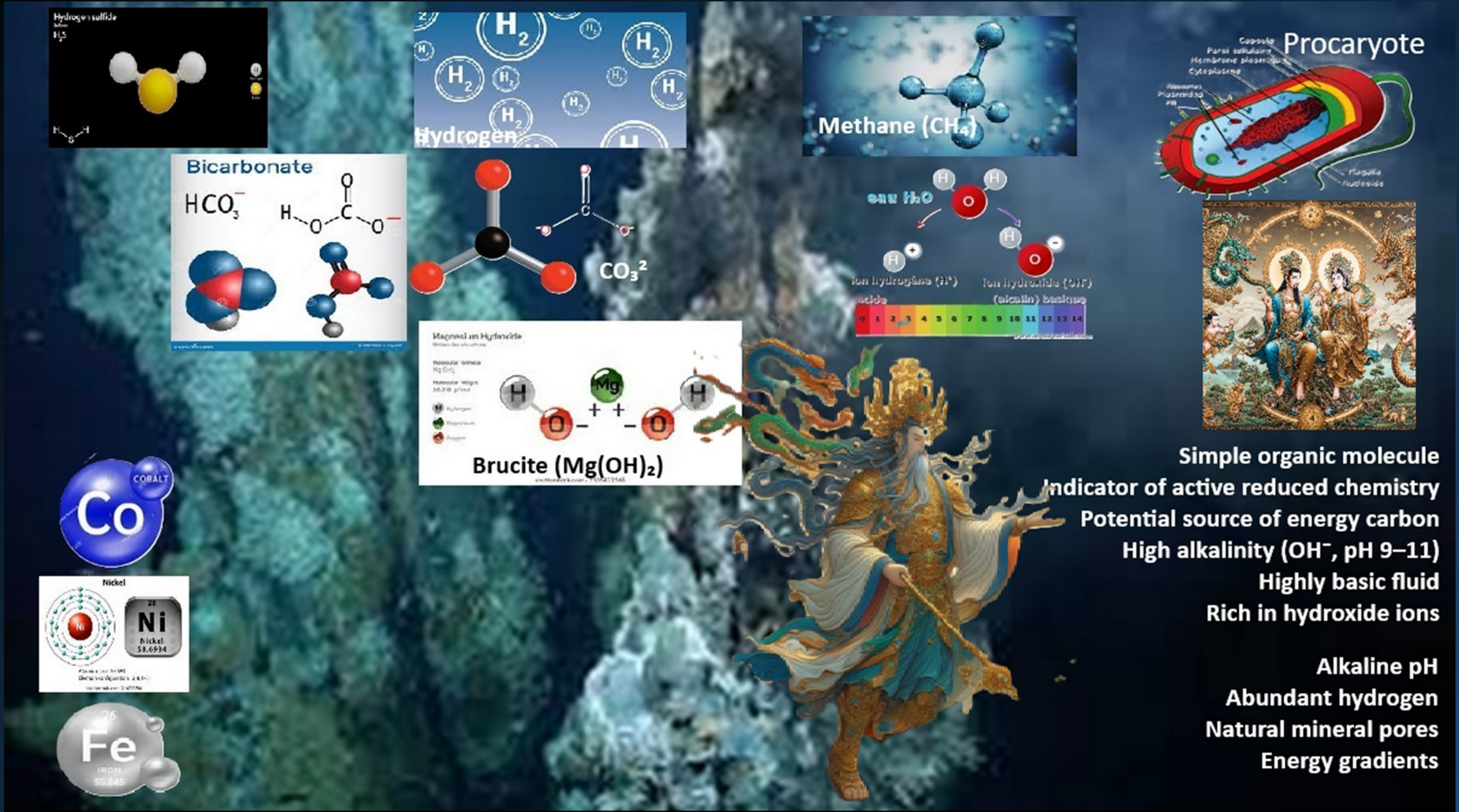
Let's celebrate the prosperity of Lord God Caishen with the wealth frog and the luck Lord God Fu Xing (Fockety) in the process of biochemical life birth on Earth with the Sun star Lord God T'ai-yang-ti-kiun and the ecosystem nature Lord Goddess Liu Meng, the biochemical life parents, mother and father of the god, the initiation of biochemical life (to the right of the Sun) who gives birth to the creator of creatures.

The Luck factor Lord God Fu Xing, which comes into play in the emergence of biochemical life on a planet and on our own, is composed of the habitable zone of the star system where the planet is located. There is an orbital zone related to the mass of the planets that are said to be habitable, the zone where the influence of the stars for our planet the sun lord god T'ai-yang-ti-kiun can interact sufficiently with the natural ecosystem Liu Meng to make it go beyond the mineral and gaseous stage, this is the first lucky factor Fu Xing in the birth of biochemical life. the second is the presence of water the third is the presence of the elementary bric to life Amino acids essentially, all these factors can be gathered on our planet and it is in addition to being the grace (beauty elegance gentleness) of Chang Xi the creative power of the stellar system it is also the grace (beauty elegance gentleness of luck lord god Fu Xing which makes the wealth the frogg of wealth of a planetary ecosystem Liu Meng at the bottom of the oceans first of all this luck allowed the molecular earth matter lorddess goddess Houtu to be transformed by the god of the beginning of biochemical life (to the right of the sun) to be transformed into biomolecules first organism of life soul the prokaryotes it is from the prosperity lord god Caishen near the gas chimneys at the bottom of the Oceans that the first living soul organisms were able to be born and prosper.It is also the glory of the very high god of all the phases after the Big Bang, the king of the gods, Lord God Lei Gong, and his companion, the queen of the gods and goddesses, Lord Goddess Dianmu, because they are the ones who unleash the potential of the universe, and in particular, after the potential to give birth to stellar systems, the potential to develop biochemical and then organic life in all plant, animal and cognitive states (human on this planet).



Simple organic molecule

Indicator of active reduced chemistry

Potential source of energy carbon

High alkalinity (OH⁻, pH 9–11)

Highly basic fluid

Rich in hydroxide ions

Alkaline pH

Abundant hydrogen

Natural mineral pores

Energy gradients

Lost City hydrothermal fields

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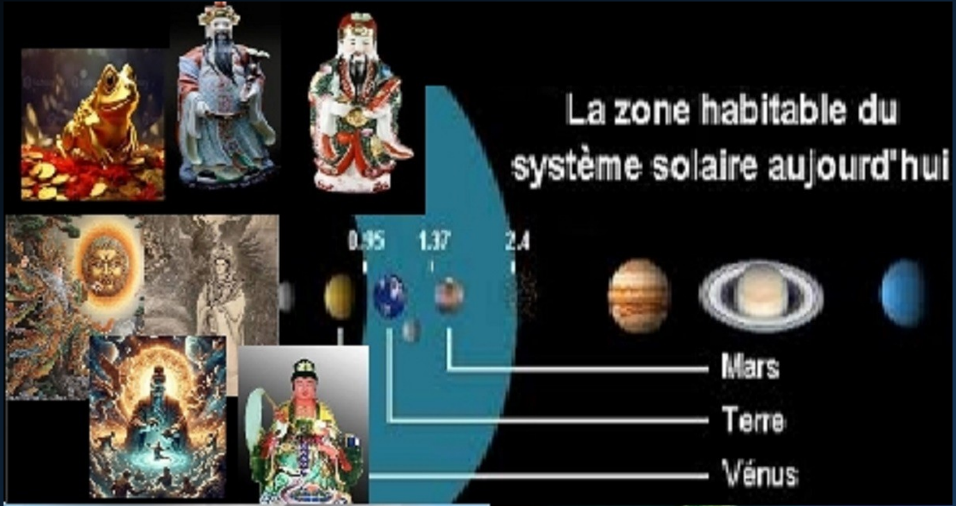
Let's celebrate the god, creator of omniscience, creator of biochemical life. He is the one who brings forth the creator of creatures and his consort, his creative power of creatures. In the depths of the oceans, near hydrothermal vents, he has been acting for millions to hundreds of millions of years, since the origin of our planet, from the first true oceans, shaping the building blocks of biochemical life. First, stage 1: Prebiotic chemistry

formation of amino acids, bases, lipids. Stage 2: Concentration and organization, adsorption onto minerals, repeated chemical cycles in the pores. Step 3: Appearance of simple metabolic networks

self-sustaining reactions, stable energy chemistry ($H_2 + CO_2$) Step 4: Appearance of systems capable of self-copying

RNA or primitive equivalents Step 5: The creator of creatures and his wife, his creative power, begin to work using natural selection → stable cells, appearance of the first prokaryotes. These different stages of Chemistry take millions of years during which the creator of biochemical life uses the Vauivé Nüwa porous rock constituting the Hydrothermal chimneys the Bouc made of iron sulfide, pyrite (FeS_2) nickel sulfides zinc sulfide of the Black hydrothermal chimneys black smokers release hydrogen sulfide, copper sulfide, zinc sulfide, iron sulfide and clays like montmorillonite it also uses the White smokers which release hydrogen, methane carbon dioxide, acetates formers, and various light hydrocarbons, as well as the Lost City Hydrothermal Field. which release hydrogen, desulfur (H_2S), dissolved carbonates, methane, brucite, as well as small quantities of metals such as iron, nickel, and cobalt; then, in the Nüwa void of the rock, the compounds reorganize, exchanging ions in a long, step-by-step process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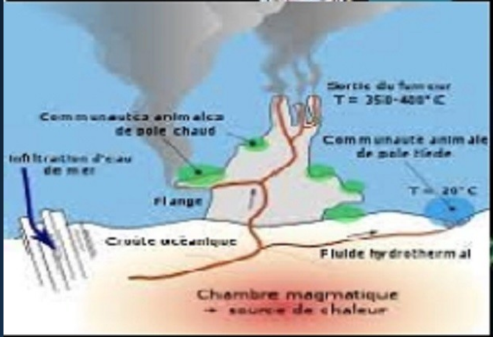

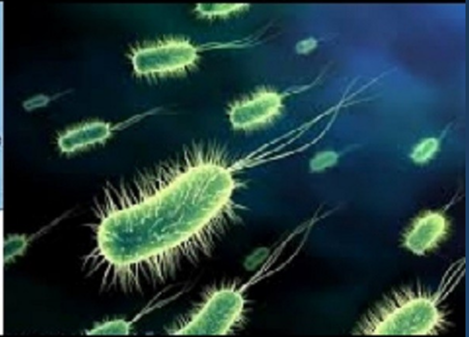

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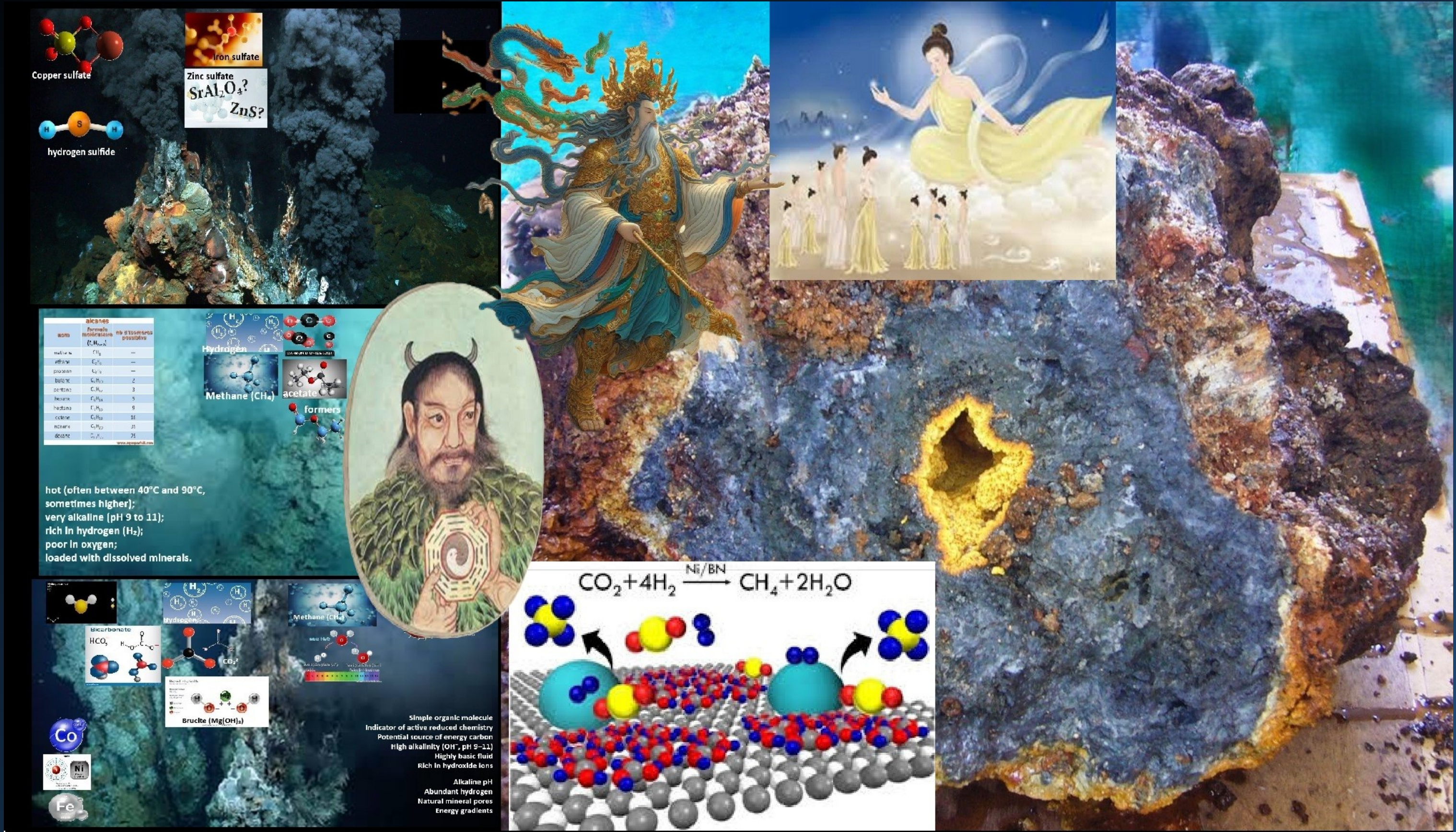
Let's celebrate the prosperity of Lord God Caishen with the wealth frog and the luck Lord God Fu Xing (Fockety) in the process of biochemical life birth on Earth with the Sun star Lord God T'ai-yang-ti-kiun and the ecosystem nature Lord Goddess Liu Meng, the biochemical life parents, mother and father of the god, the initiation of biochemical life (to the right of the Sun) who gives birth to the creator of creatures.

The Luck factor Lord God Fu Xing, which comes into play in the emergence of biochemical life on a planet and on our own, is composed of the habitable zone of the star system where the planet is located. There is an orbital zone related to the mass of the planets that are said to be habitable, the zone where the influence of the stars for our planet the sun lord god T'ai-yang-ti-kiun can interact sufficiently with the natural ecosystem Liu Meng to make it go beyond the mineral and gaseous stage, this is the first lucky factor Fu Xing in the birth of biochemical life. the second is the presence of water the third is the presence of the elementary bric to life Amino acids essentially, all these factors can be gathered on our planet and it is in addition to being the grace (beauty elegance gentleness) of Chang Xi the creative power of the stellar system it is also the grace (beauty elegance gentleness of luck lord god Fu Xing which makes the wealth the frogg of wealth of a planetary ecosystem Liu Meng at the bottom of the oceans first of all this luck allowed the molecular earth matter lorddess goddess Houtu to be transformed by the god of the beginning of biochemical life (to the right of the sun) to be transformed into biomolecules first organism of life soul the prokaryotes it is from the prosperity lord god Caishen near the gas chimneys at the bottom of the Oceans that the first living soul organisms were able to be born and prosper.It is also the glory of the very high god of all the phases after the Big Bang, the king of the gods, Lord God Lei Gong, and his companion, the queen of the gods and goddesses, Lord Goddess Dianmu, because they are the ones who unleash the potential of the universe, and in particular, after the potential to give birth to stellar systems, the potential to develop biochemical and then organic life in all plant, animal and cognitive states (human on this planet).


Copper sulfate
Iron sulfate
Zinc sulfate
$SrAl_2O_4$?
ZnS?
hydrogen sulfide
alcanes
Hydrogen
Methane (CH_4)
acetate
formers
hot (often between 40°C and 90°C,
sometimes higher);
very alkaline (pH 9 to 11);
rich in hydrogen (H_2);
poor in oxygen;
loaded with dissolved minerals.
Hydrogen
Methane (CH_4)
Bicarbonate
HCO_3
CO_3^{2}
Brucite ($Mg(OH)_2$)
Co
Ni
Fe
Simple organic molecule
Indicator of active reduced chemistry
Potential source of energy carbon
High alkalinity (OH^-, pH 9–11)
Highly basic fluid
Rich in hydroxide ions
Alkaline pH
Abundant hydrogen
Natural mineral pores
Energy gradients
$CO_2+4H_2 \xrightarrow{Ni/BN} CH_4+2H_2O$

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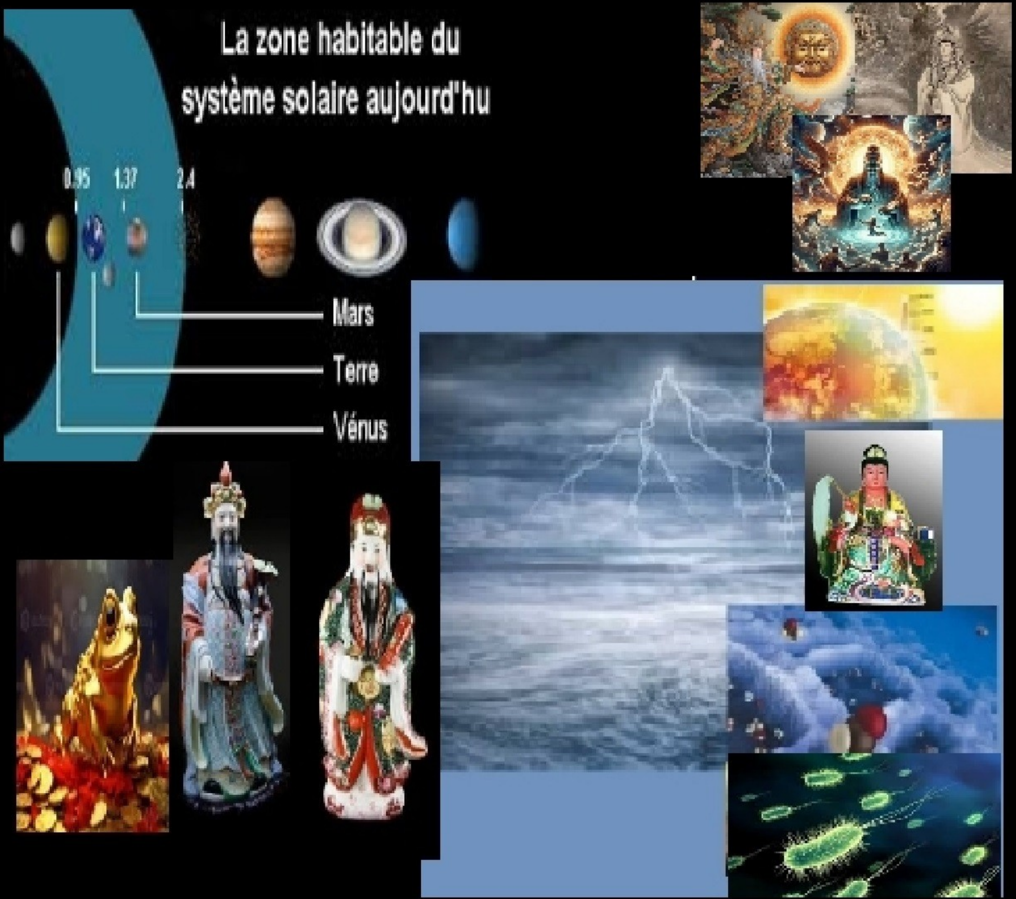
Let's celebrate the god, creator of omniscience, creator of biochemical life. He is the one who brings forth the creator of creatures and his wife, his creative power of creatures. He uses the Nûwa emptiness of the hydrothermal fields to trap the Fuxi opulence that then appears between the chemical components in order to make them react chemically. Thus, it must be understood that these components are in infinitesimal quantities and that the emptiness of the porous rock will trap them, bringing them together, creating an opulence. Then the creator of biochemical life acts as the creative aspect resulting from the interaction between FuXi and Nüwa. Step 1: Simple chemistry (primitive ocean) water + CO_2 + N_2 + H_2 formation of small organic molecules (methane (CH_4), ethane (C_2H_6), propane (C_3H_8)). Step 2: Organized chemistry (protosystems): amino acids, fatty acids, simple nucleotides, mineral-catalyzed reactions. Step 3: Self-organizing systems: In the pores of the chimneys: concentration of molecules, repeated reactions, chemical cycles, proto-metabolisms. Step 4: The creator of creatures and his creative power come into play: appearance of systems capable of self-copying (proto-RNA or analogs), molecules capable of imperfect replication, appearance of variation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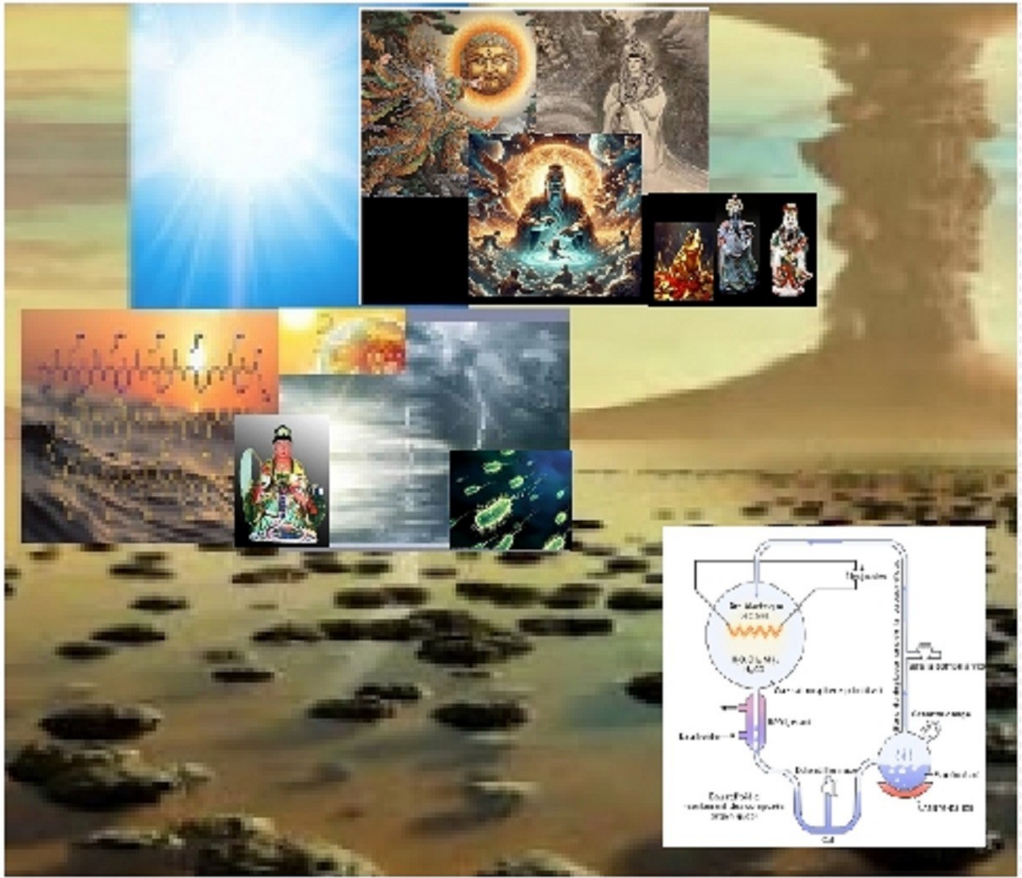
Then it is in the shallow water tables shore of the oceans lake and ponds in the lands emerged shore of the streams river and others that the beginning of life (the god to the right of the sun) was able to make emerge the creator of the creature in the Chinese texts they are celebrated by the parable on the birth of the first organism (associated with humans) the prokaryotes in the emptiness Nüwa of the opulence of the Mud Fuxi because it is there that the biochemical reactions between sun aqueous environment, lightning, thunder, and brix of life molecules of amino acid of simple and complex source of RNA of DNA nucleotite, guanine cytosine Adenine, all these components forms of Lorddess goddess Houtu the molecular earth matter were able to be organized by the god of the beginning of the biochemical life in DNA with Thymine and in RNA with Uracil then that chains DNA RNA were able to be constituted allowing the emergence of the creator of creation.

It is also the glory of the very high god of all the phases after the Big Bang, the king of the gods, Lord God Lei Gong, and his companion, the queen of the gods and goddesses, Lord Goddess Dianmu, because they are the ones who unleash the potential of the universe, and in particular, after the potential to give birth to stellar systems, the potential to develop biochemical and then organic life in all plant, animal and cognitive states (human on this planet).



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CYANOBACTERIA

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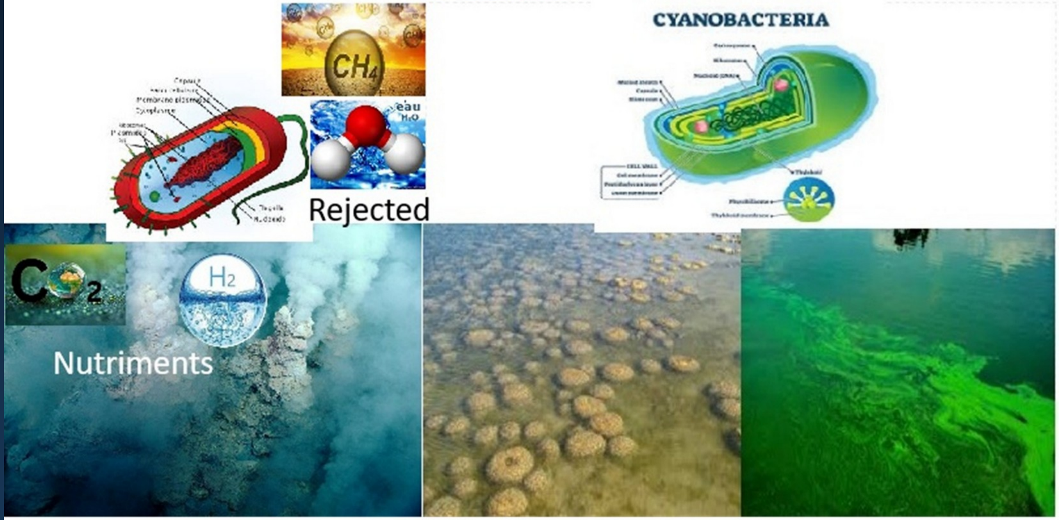
after the first evolution driven by the creator of creatures from Prokaryotes cyanobcteria type of creatures procaryotes begin to thrive on the shores of the oceans on the stromatolites. the luck lord god Fuxing(Fockety) which composes their prosperity is made of an aqueous medium richness in water richness in light lord god Ch ih and for the planet it is the wealth in Eukaryotes is a chance an expression of lord god Fuxing because all this is wealth is forgg of Wealth and allows the prosperity Lord God Caishen of the Cynobacteria a type of Procaryote. So these will transform the wealth in light Ch'ih into richness of oxygen by photosynthesis another transformation of the molecular earth matter lorddess goddess Houtu and with time another factor of the prosperity lord god Caishen of time with stable living conditions the Eukaryotes will transform the atmosphere of our planet creating an atmosphere rich in oxygen another form of the frogg of Wealth and a chance lord god Fu Xing for the creator of creature and the creatures that he will create thereafter.

Methanogenic prokaryotes



Rejected

CYANOBACTERIA

Nutriments

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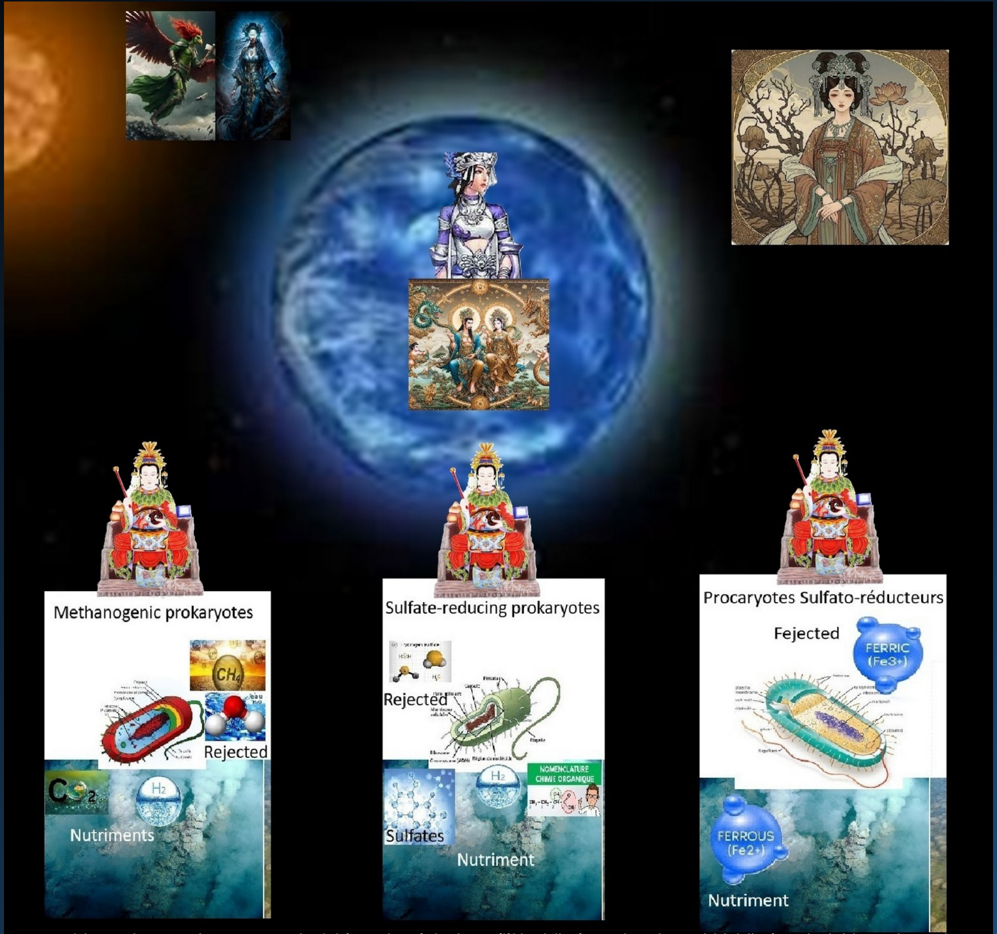
Let's Celebrate the prosperity lord god Caishen's birth.
the lorddess goddess Bixia the goddess of Birth appears in the universe on the moment, the ecosystem nature Lorddess goddess Liu Meng makes Caishen Borning.
From her Fertility, the lorddess goddess Ba inside the ecosytem nature lorddess goddess Liu Meng take form on earth for the first biological form of life Prokaryotes types of soul creature and they start to receive the grace the beauty the elegance the kingdness of lord god Caishen the prosperity.



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Let's celebrate the ecosystem nature Lorddess goddess Liu Meng, the King of Gods higher lord god of all after big bang phases lord King god Lei Gong deploys the ecosytem potentialities with his wife Goddess lorddess queen goddess Dianmu the acting power of Lei Gong that organizes gods the develop the ecosytem nature's potential through the process creator of creature. The creator of creature and his wife goddess his acting power creator of creature are 2 principle that take place inside the ecosystem nature Liu Meng as some of her mechanism and faculties. In the beginning, on our planet Earth, the first transformations were chemical transformations. The molecular Earth matter, whose potentialities are deployed by Lei Gong and Dianmu, passed from chemical form of molecular to biomolecular forms through the creator of biochemical life. From him came the creator of creatures and his wife, the goddess acting as the power creator of creatures. The first creatures were unicellular prokaryotes, born from the creator of biochemical life and the creator of creatures with his wife, the goddess, building species and creating the first three types of prokaryotes, depending on their environment: the atmosphere, like hydrothermal geysers, was essentially made of methane, sulfide, and carbon dioxide. There was no oxygen at all on the planet. That's why the first prokaryotes were either methanogenic prokaryotes, which fed on CO_2 and dihydrogen, releasing water and methane, or they were sulfate-reducing prokaryotes, which fed on dihydrogen sulfates and organic matter. simple ones releasing hydrogen sulfide, or even ferro-oxidizing prokaryotes (iron eaters) feeding on ferrous iron (Fe2) and releasing ferric iron (Fe3). Through the first creatures, the chemical transformation of Houtu, the molecular earth matter, operates in a new way. Through the creatures, Lei Gong deployed this potential by deploying the potential of the nature ecosystem, the creator of creatures. In doing so, he deploys the fertility potential of the goddess Ba of our nature ecosystem.

Dianmu
Lei Gong in Chinese mythology
Chinese Mythology IV
CYANOBACTERIA

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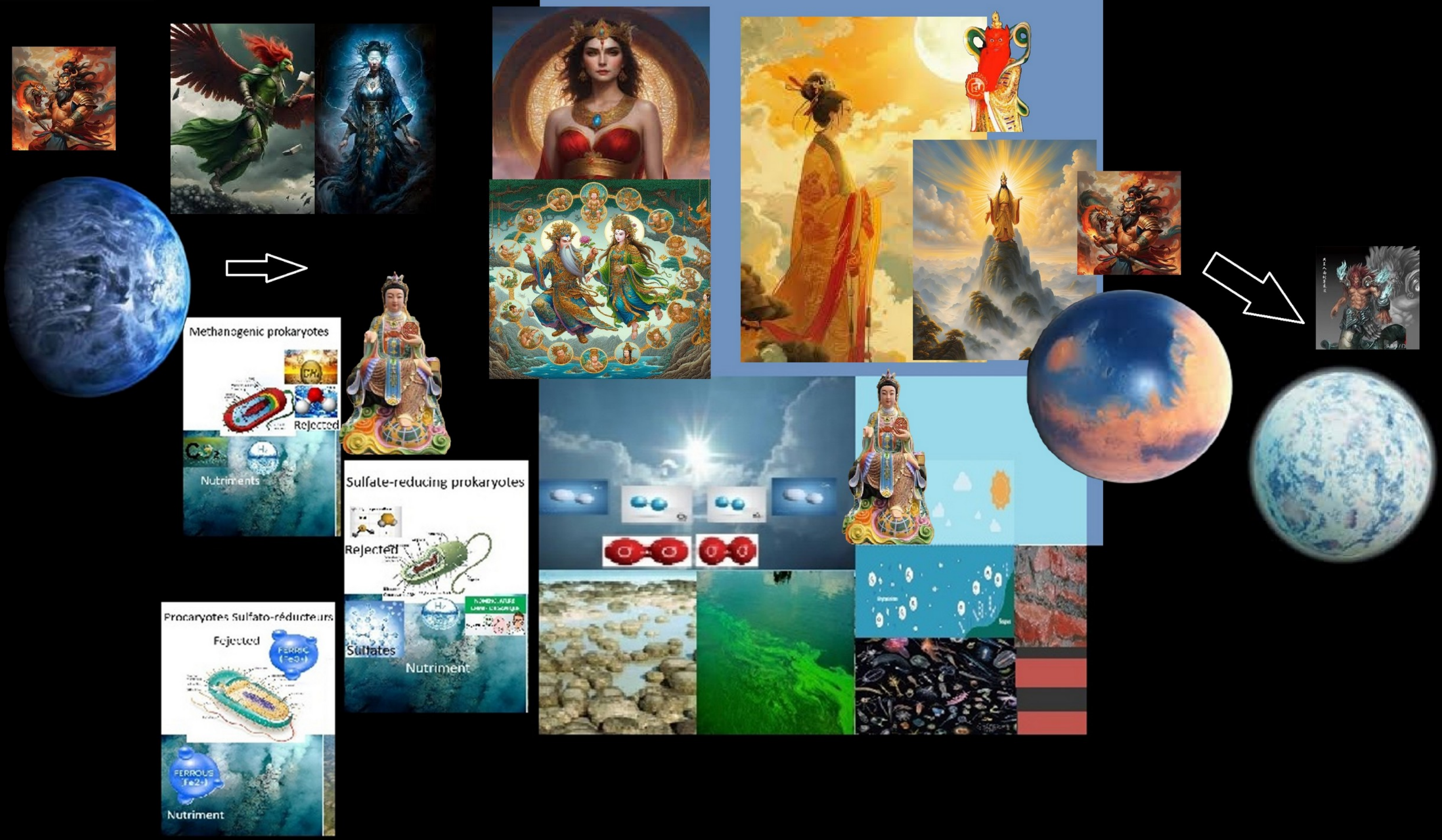

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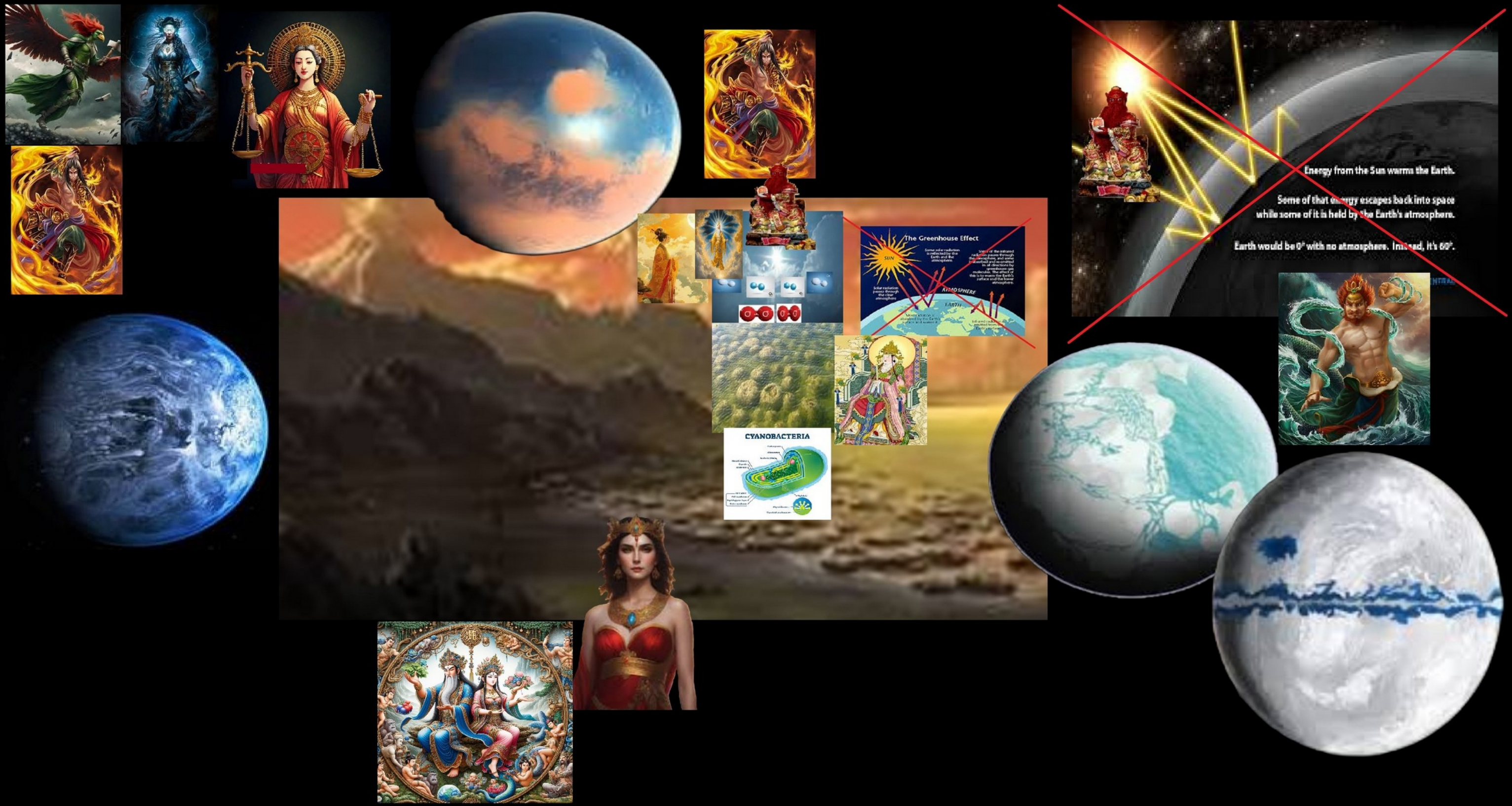
The Greenhouse Effect
SUN
ATMOSPHERE
EARTH
CYANOBACTERIA
Energy from the Sun warms the Earth.
Some of that energy escapes back into space while some of it is held by the Earth's atmosphere.
Earth would be 0° with no atmosphere. Instead, it's 60°.

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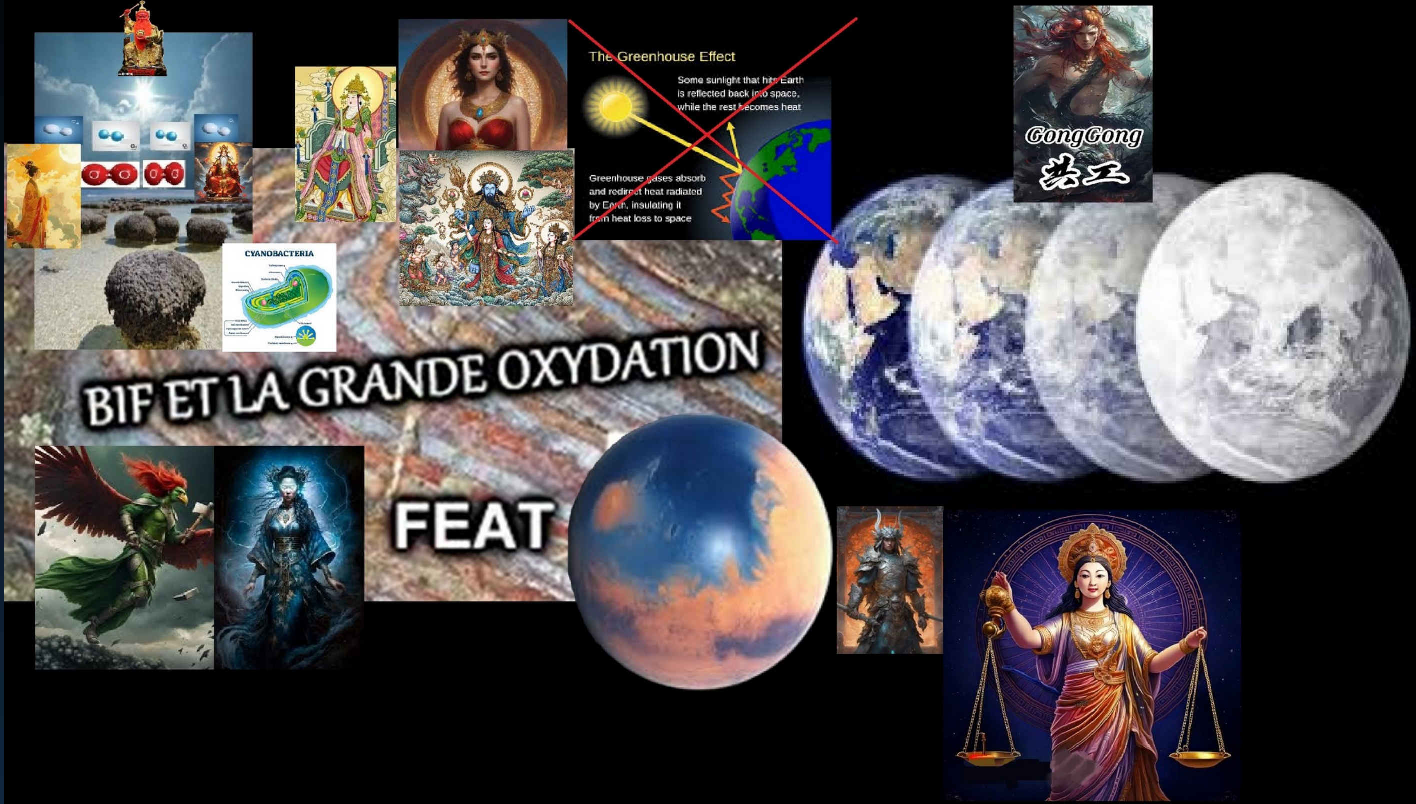
BIF ET LA GRANDE OXYDATION
FEAT
CYANOBACTERIA
The Greenhouse Effect
Some sunlight that hits Earth is reflected back into space, while the rest becomes heat
Greenhouse gases absorb and redirect heat radiated by Earth, insulating it from heat loss to space
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共工

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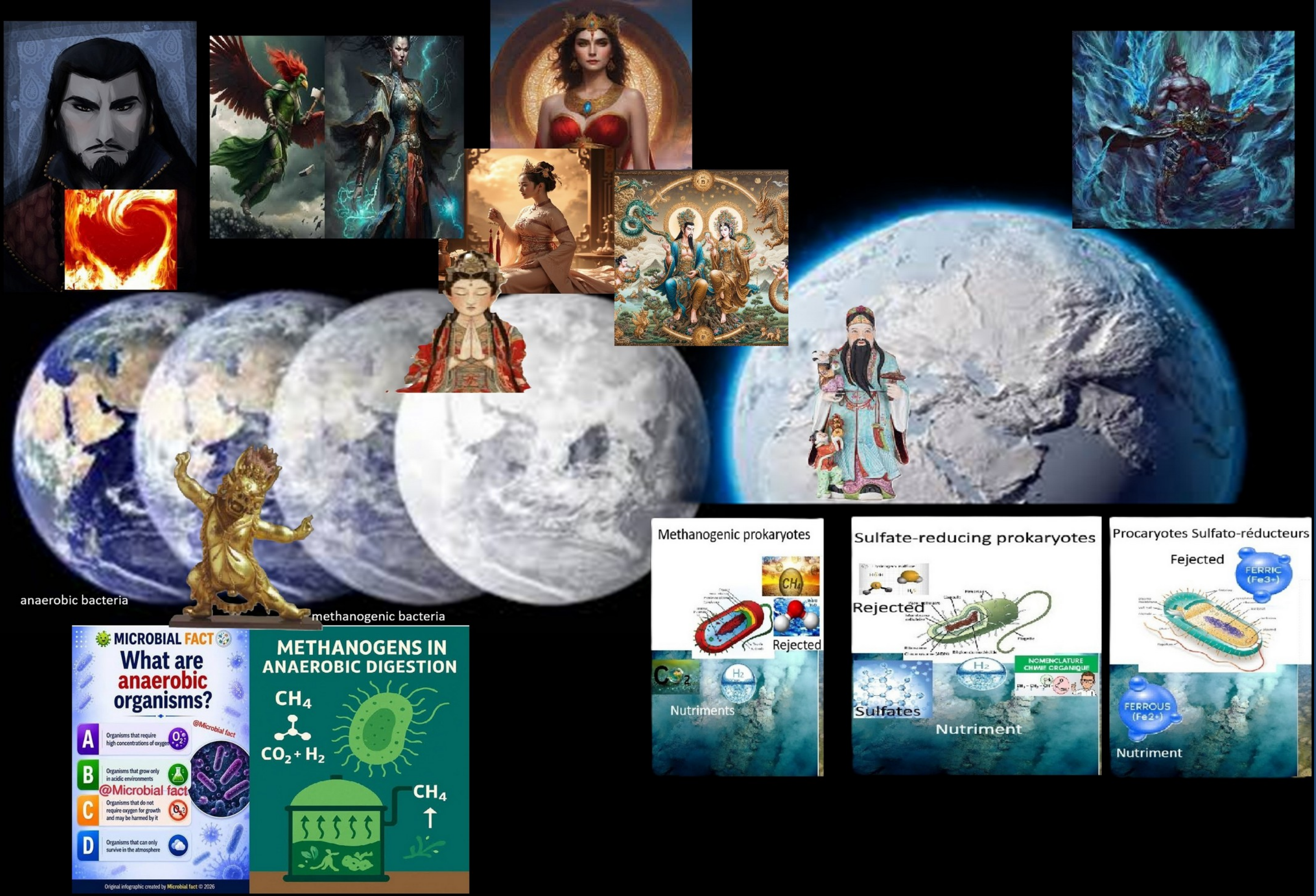
anaerobic bacteria
methanogenic bacteria
MICROBIAL FACT
What are anaerobic organisms?
A Organisms that require high concentrations of oxygen
B Organisms that grow only in acidic environments
@Microbial fact
C Organisms that do not require oxygen for growth and may be harmed by it
D Organisms that can only survive in the atmosphere
Original infographic created by Microbial fact © 2026
METHANOGENS IN ANAEROBIC DIGESTION
CH4
CO2 + H2
CH4
Methanogenic prokaryotes
Rejected
CO2
H2
Nutriments
Sulfate-reducing prokaryotes
Rejected
Sulfates
H2
Nutriment
NOMENCLATURE CHIMIE ORGANIQUE
Procaryotes Sulfato-réducteurs
Fejected
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Nutriment

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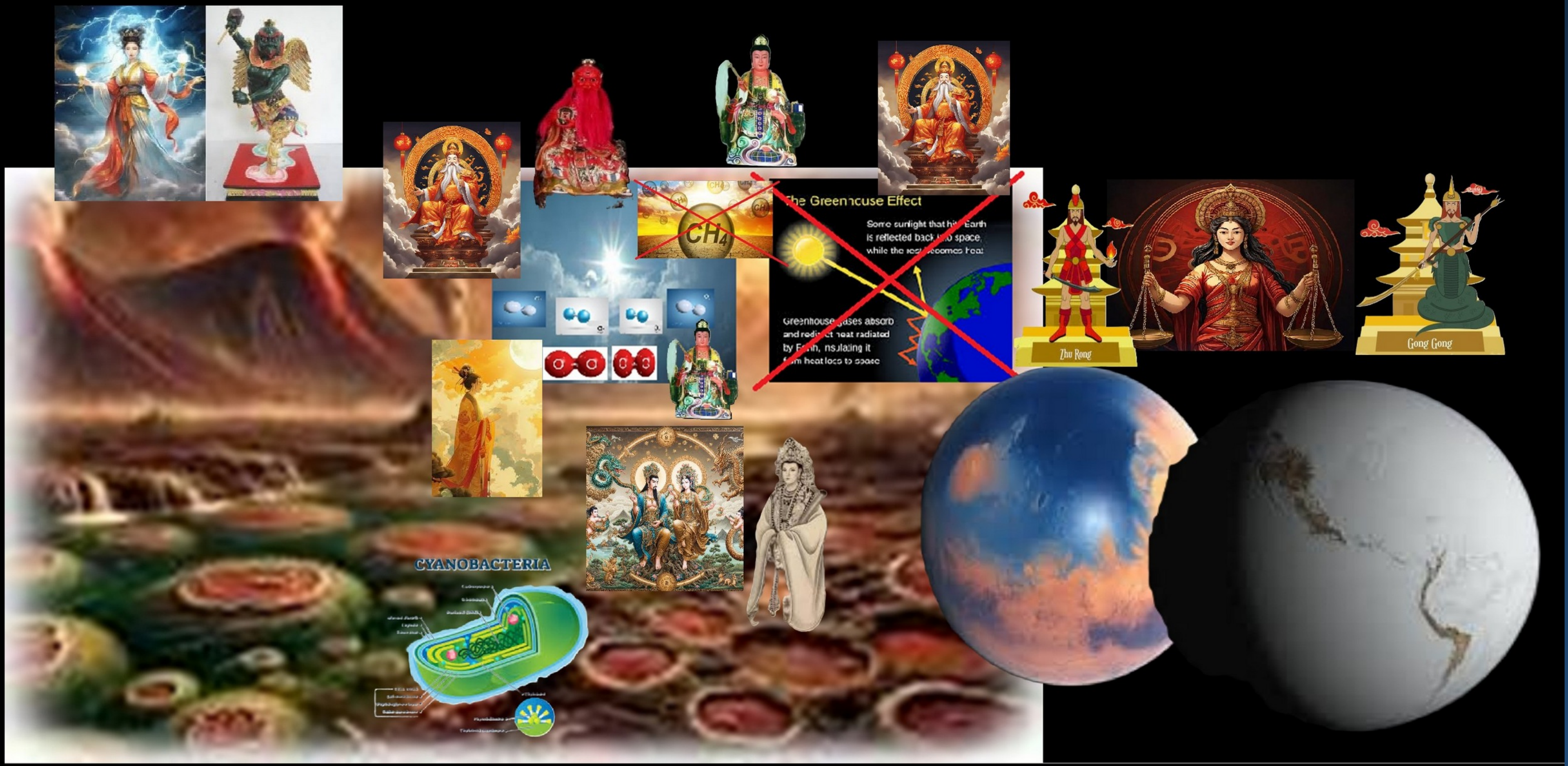
Let's celebrate the Earth Ecosystem Nature, Lorddess Goddess Liu Meng, with the King of Gods, Lord God Lei Gong, the highest Lord God of all after the Big Bang phases (central axis, alpha, and omega). He unleashes the potential of the universe through the ecosystem, causing changes in the order of Lorddess Goddess Chang Yong. He is the intelligence that works to unleash the potential in the universe, and his wife, Lorddess Goddess Dianmu, is the one who implements this on the ground, organizing the gods to do so. During the transition from the Red Earth era to the first major glaciation, the first Snowball Earth, Lei Gong, caused a deluge that catalyzed the action of the creature creator and his creative power, forcing them to adapt species to the changing climatic conditions. A significant portion of species disappeared, joining the realm of Lord God Yan Luo. Then came the realms created for their species, notably anaerobic bacteria and methanogenic bacteria, due to the oxygen depletion in the oceans. The Caishen Prosperity, made from this abundance of fertile oxygen (Goddess Ba), saw these creatures withdraw from them, abandon them, and relocate according to the new conditions of fertility (Goddess Ba). Cahng Yong shifted from Zhurong influence to Gong Gong influence, and the creature creator and his creative power began to produce creatures adapted to benefit from this prosperity, built from the new form of Goddess Ba in Miu Meng, the natural ecosystem.


CH4
The Greenhouse Effect
Some sunlight that hits Earth is reflected back into space, while the rest becomes heat
Greenhouse gases absorb and redirect heat radiated by Earth, insulating it from heat loss to space
Zhu Rong
Gong Gong
CYANOBACTERIA

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CYANOBACTERIA

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Let's celebrate the prosperity lord god Caishen, the frogg of wealth the luck lord god Fu Xing(Fockety) with the Sun Star Lord God T'ai-yang-ti-kiun the ecosystem nature lorddess goddess Liu Meng, the creator of creatures. the king of Gods and goddesses Lei Gong and his wife Goddesses deploy the potentialities all over the universe and after star systems are bounded they explore the potentialities of ecosytem nature Liu Meng on each planets, those who develop bichemichal life they organized gods and goddesses to deploy the potentialities of the creator of creatures.

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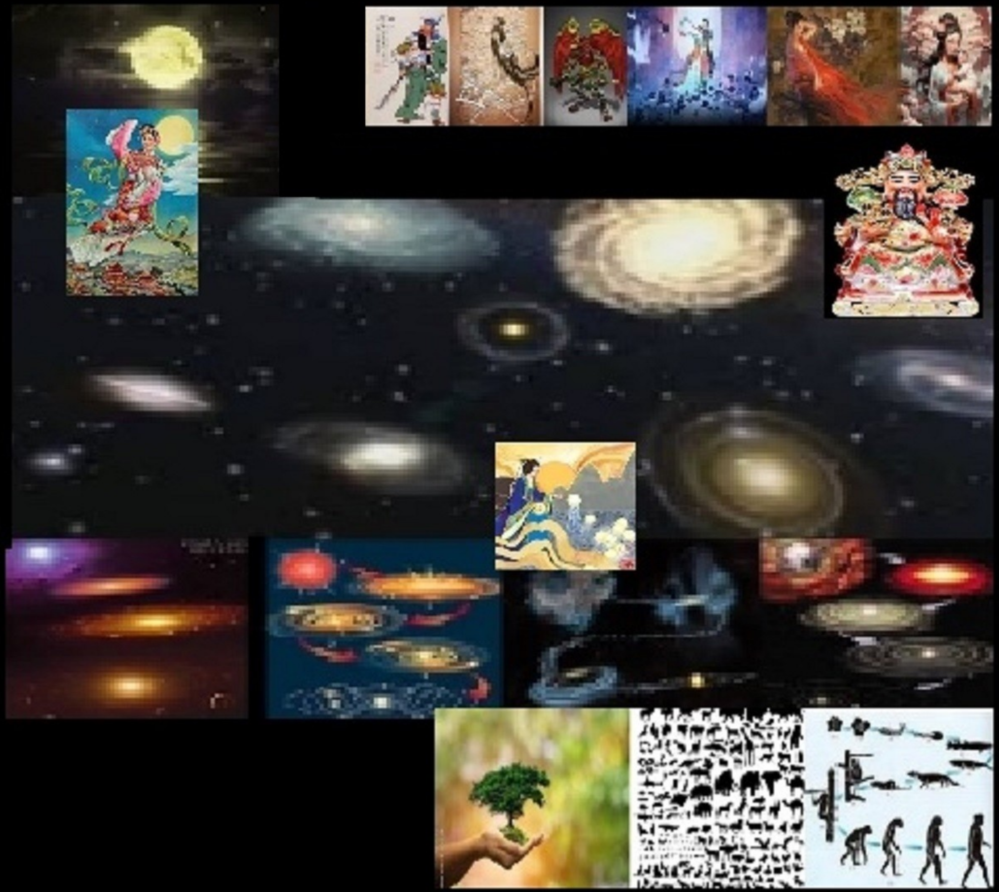

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Top full moon lorddess goddess T'ai-in-hoang-kiun
The galaxies live their time of full prosperity under the blessing of Lord god Caishen. Matter is preserved from the star destroyer lord devil god Gong Gong star systems are born in the galaxies sheltered star systems have time to live their whole life without fearing too much of collisions. the ecosystem nature lorddess goddess Liu meng with Nheza the starry sky gives birth to biochemical life wherever it is possible it develops to creature vegetal animals and cognitive (on our planet the human) Lei Gong Ensures that all the potential is explored sending Dianmu forms and directs the teams of Gods and goddesses on the ground implementing the will the design of Lei Gong creating the sympathy and antipathy between the gods to make them work together or prevent them and gives strength and vitality to those she wants to see advance removes strength and vitality from those she does not want to see work.

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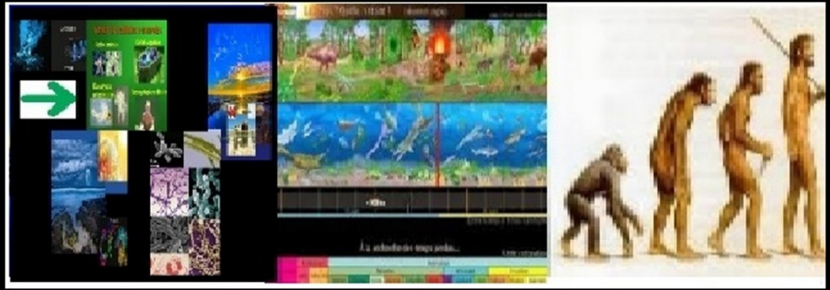
Let's celebrate the Cosmic Force, Lord King of the Universe, Shen Long, the manifestation of the cosmos, showing different aspects of its power:
Shen Long, the cosmos in all its power, develops an atmosphere on certain planets through the starry sky. Lord God Nezha, whose form in our stellar system is Taiyang Tijiun, our sun, interacts with the natural ecosystem. Liu Meng allows the order, Lord Goddess Chang Yong, to develop towards a greater diversity of creatures.

Les différentes saveurs de l'eau



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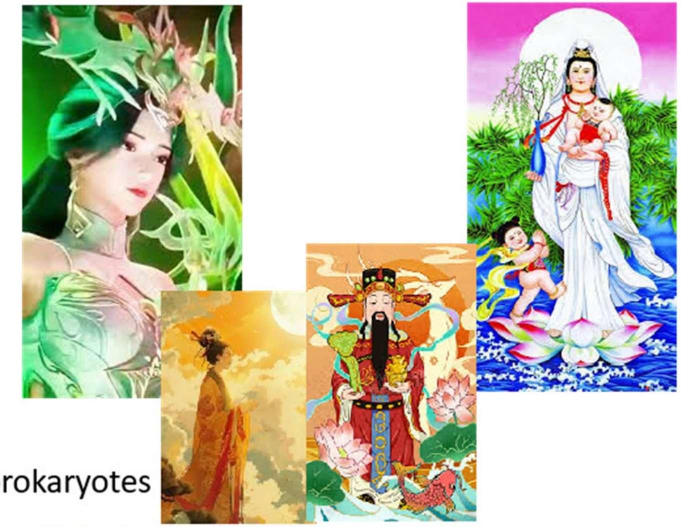
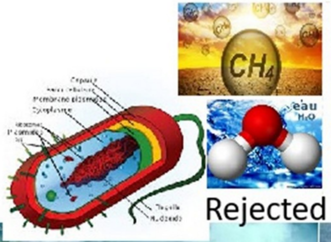
Let's celebrate the dawn of Lorddess Goddess Chun T'I at the moment of the birth of biochemical life.
Dawn in the Liu Meng ecosystem is associated with the transition, or the Lorddess Goddess Chang Yong order, from night to day. It is also, in the cycle of the universe, the transition between two phases. Stellar systems with planets are born regularly, and Kei Gong unfolds the potential of the Liu Meng ecosystem in the universe. And on each planet in the habitable zone that can, it unfolds the potential for biochemical life and creatures.
The accretion of God Zao and goddess Chang Mu endows the planets with mineral heritage, water and the building blocks of biochemical life, then at the bottom of the Oceans or on the banks where the waters are shallow, it is the god of the biochemical reaction who organizes the building blocks of matter into DNA in the mixture of emptiness Nüwa and opulence Fuxi of the muds and clay soils that allow it, then it is the creator of creatures and his creative power that are born and put to work Lei Gong deploying in them the potential to create creatures.



Methanogenic prokaryotes



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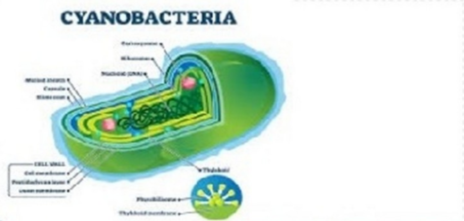

Nutriments

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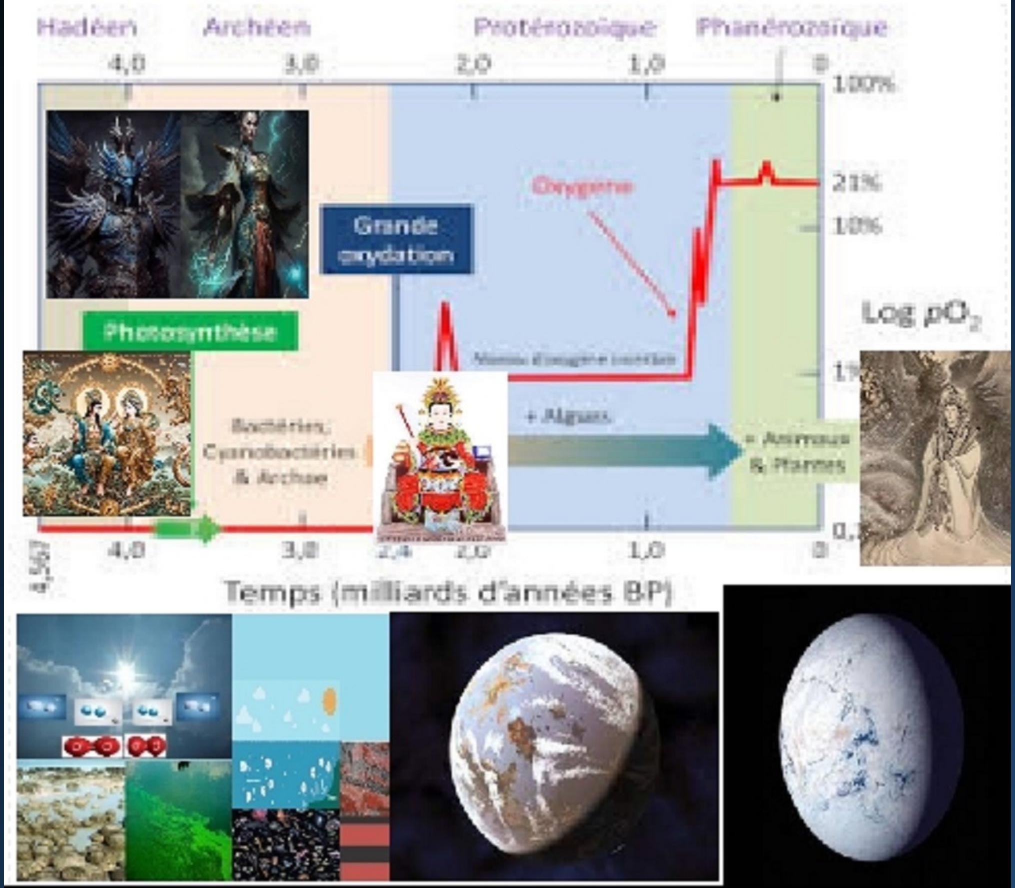
Let's Celebrate the prosperity lord god Caishen's birth.
the lorddess goddess Bixia the goddess of Birth appears in the universe on the moment, the ecosystem nature Lorddess goddess Liu Meng makes Caishen Borning.
From her Fertility, the lorddess goddess Ba inside the ecosytem nature lorddess goddess Liu Meng take form on earth for the first biological form of life Prokaryotes types of soul creature and they start to receive the grace the beauty the elegance the kingdness of lord god Caishen the prosperity.



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The highest of the gods of all phases after the Big Bang, the king of the gods Lord God Lei Gong and his wife Queen of the gods and goddesses Dianmu unfold the potential of the universe and the gods organize themselves around them. Lei Gong is sometimes also praised as the god of the flood because it is the king of the gods that we contemplate at the flood. The first flood on this planet comes with the deployment of the new potential generated by the cyanobacteria Lei Gong and Dianmu reorganize the planet accordingly the cyanobacteria produce oxygen and the oxygen becomes toxic for the methanogenic prokaryotes which produce greenhouse gases and they die, at the same time the limestone traps the Carbon of the atmosphere thus also reducing the greenhouse gases the temperature begins to drop and a layer of ice forms on the earth the precipitation also causes nitrate on the ground causing a process of erosion producing limestone which also traps the CO2 greenhouse gas a large layer of ice comes to cover the Earth which enters an ice cycle with an average temperature of -50 degrees for nearly 400 million years the production of photosynthesis almost disappears it is the volcanic activity which maintains many forms of life, on the other hand this causes an extermination of the species alive and an extremely hard natural selection factor of evolution of species because the cells synthesize stress proteins to develop famine genes which leads them to an evolution to become more resistant thus at the end of this ice age the creator of creatures and his creative power made the creatures evolve from prokaryotes to eukaryotes (cell with nuclei)

GongGong
共工

AVANT LA FORMATION DE RODINIA (~1,3 MA)

PENDANT L'ÈRE GLACIAIRE RODINIA (~0,72 MA)

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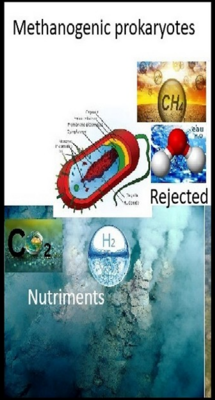

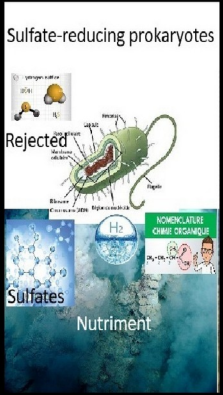

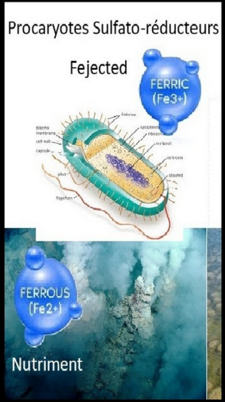

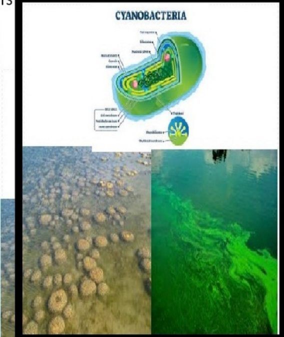

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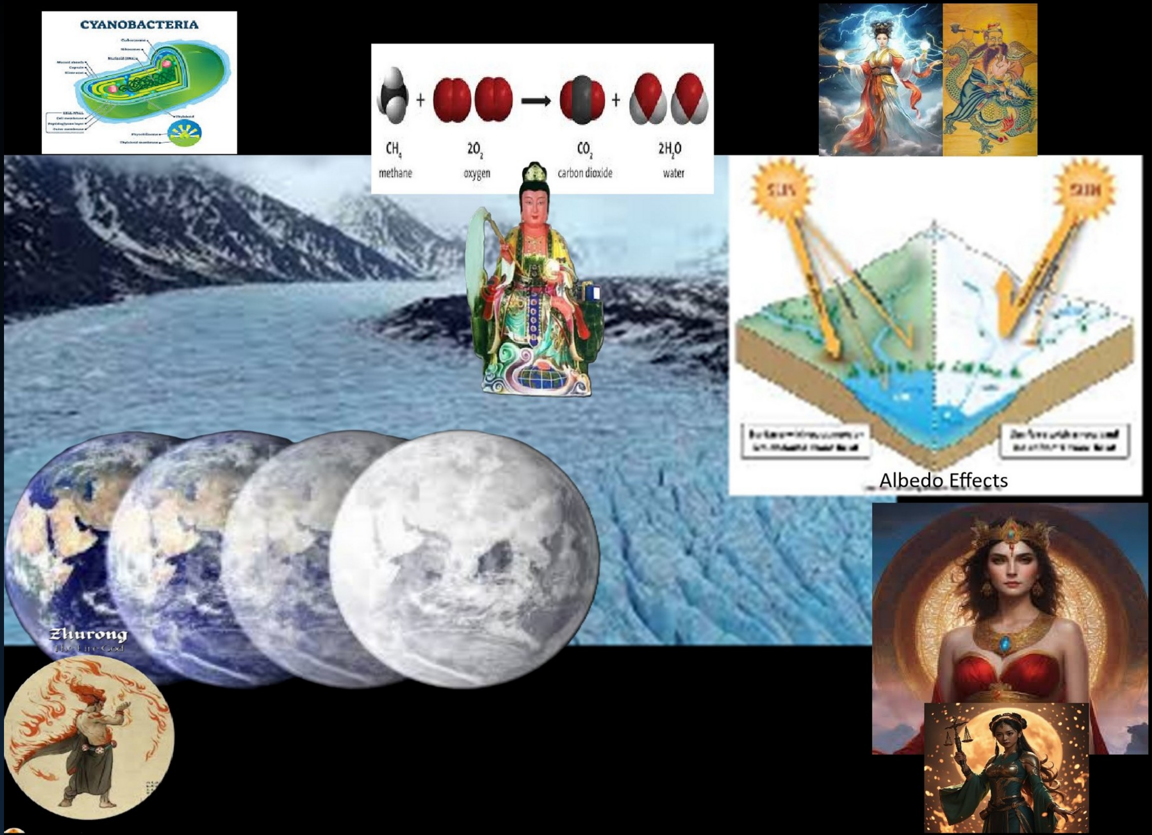

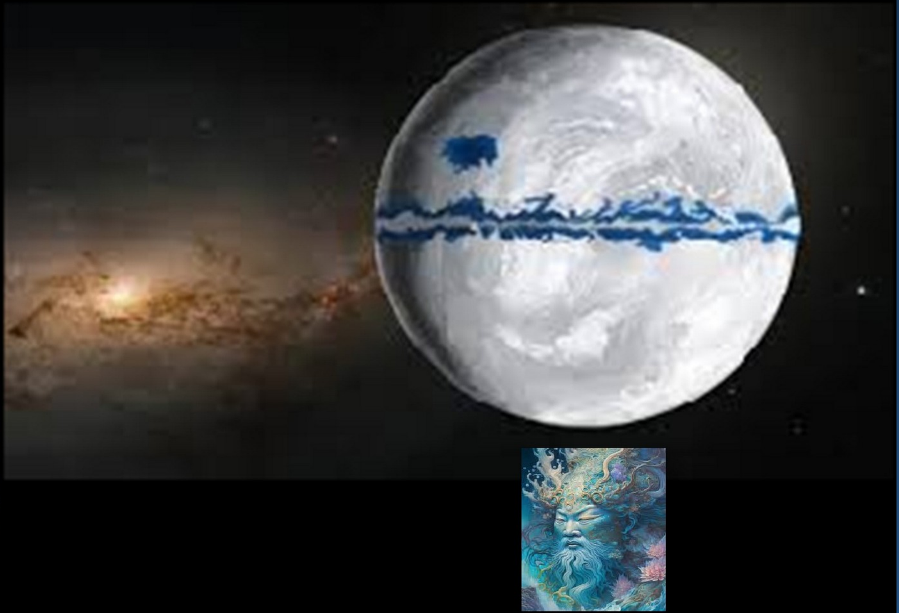

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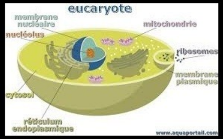
eucaryote
membrane nucléaire
nucléolus
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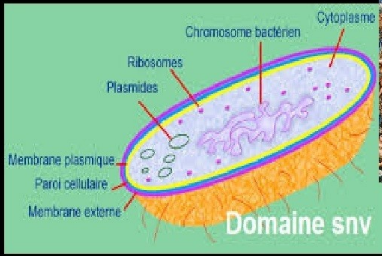
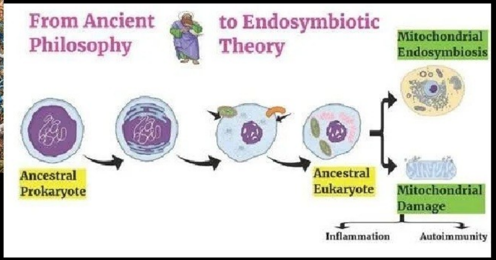

Cytoplasme
Chromosome bactérien
Ribosomes
Plasmides
Membrane plasmique
Paroi cellulaire
Membrane externe
Domaine snv


From Ancient Philosophy
to Endosymbiotic Theory
Mitochondrial Endosymbiosis
Ancestral Prokaryote
Ancestral Eukaryote
Mitochondrial Damage
Inflammation
Autoimmunity

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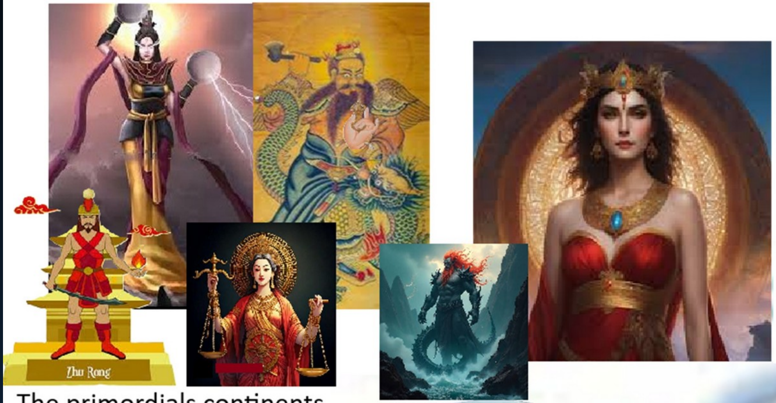
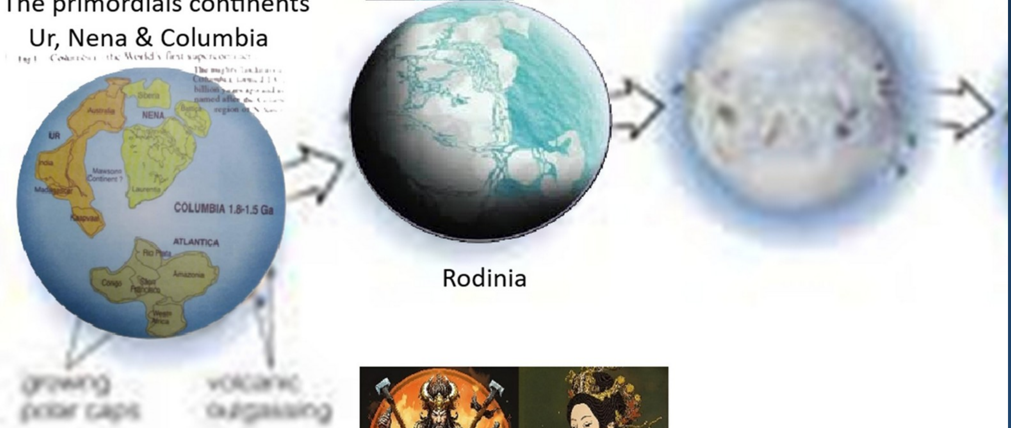


The primordials continents
Ur, Nena & Columbia



Rodinia

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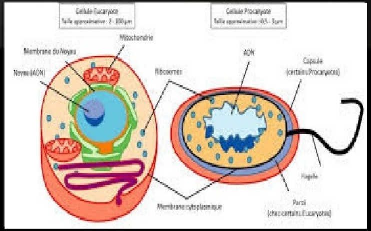
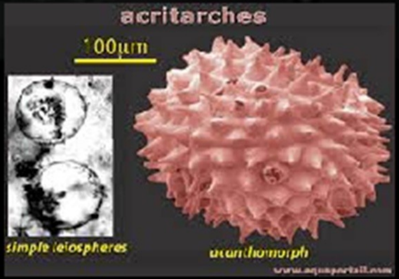
Let's celebrate the ecosystem. Lorddess goddess Liu Meng, Lei Gong, the king of the gods and the higher lord god of all after the Big Bang phases, aided by his goddess wife, the queen of the gods Dianmu, unleash the potential of the ecosystem during the transition from Red Earth to Snowball Earth, the first ice age. Lorddess goddess Chang Yong, on the planet, shifted the influence from Zhurong to Gong Gong. Lei Gong unleashed Liu Meng's tectonic potential. The action of Sun Wukong and Guan Di on the continental plates at the time brought UR, Nena, and Columbia closer together, and during the ice age, they merged, using Guan Di, Sun Wukong, and also Lord god Zao, the creative acceleration, and Lorddess goddess Chang Mu, her creative power, both celebrated as gods of the forge and also gods of the hearth (because they forge couples and The hearth is a symbol of the familial warmth that shapes a family; thus, the supercontinent Rodinia was forged during the first Snowball Earth.





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Let's celebrate the King of Gods and Goddesses, Lord King God Lei Gong, the supreme Lord God (Alpha and Omega, central axis) of all. After the Big Bang, he unleashes the universe's potential, and then the gods reorganize around him. With his wife, the Lorddess Queen Goddess Dianmu, the acting power that reorganizes the gods to their full potential, they transform Lorddess Goddess Liu Meng's face, and the ecosystem, nature, transforms. Now that Chang Yong, the Order, and the ecosystem, nature, have fallen under the influence of the cold Lord God Lei Gong, he uses this deluge of the first ice age to unleash the potential of the creature-creating god and his active, creature-creating power—one of Liu Meng's faculties: the ecosystem, nature. Lei Gong uses the death of Lord God Yanluo to effect natural selection, but also to promote the evolution and mutation of species: this is the new face of the Chang Yong order in the entire natural ecosystem: those that cannot adapt must disappear. As a consequence, the forces of vitality and combativeness of Lord God Guan Di, aided and enlightened by Sun Wukong, begin to use their vigor to adapt species and escape death. Thus, this vitality and combativeness of Guan Di nourishes the creator god of creatures, who sends his goddess wife to work on the emergence of new faculties. Eukaryotes are born through the appearance of mythochondria, and then certain species of eukaryotes develop organs of mobility because remaining immobile in the cold is tantamount to death. Flagellated eukaryotes and phagocytic eukaryotes appear; they can move to reach warmer waters or richer areas. in food then gradually weapons appear such as carapaces with spines like the spiny Acritarchs which can also defend themselves against predators because mobility leads to the mutation into predators of some eukaryotes. It is the borning of the god of Hunt

Through the god creator and his active power creator of soul creatures, the vacuity(Nüwa) and Opulence (Fuxi) are intertwined to weave DNA and its components; throughout the evolution of species,

every species represents a specific modification of the knot formed by Nüwa’s vacuity and Fuxi’s Opulence.

Yu Long the long creator on all the expending phases embodying both Nüwa’s dragon and Fuxi’s dragon—who intertwines them and fosters their interaction to bring birth to soul creatures species.

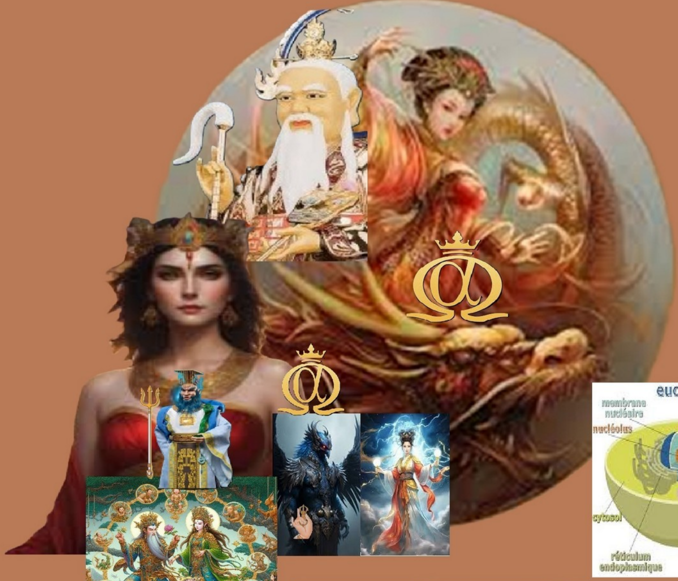
"He is the god creator of soul creatures, emerging from the interplay between Fuxi and Nüwa (who are themselves often regarded as the creator deities of living beings).

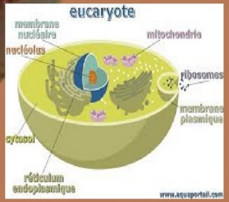
Following the genesis of biochemical life in the mud (alongside Nüwa)—which gave rise to the creator of soul creatures—they were reconfigured into various species; these species would serve, among other things, to unlock Liu Meng’s potential.

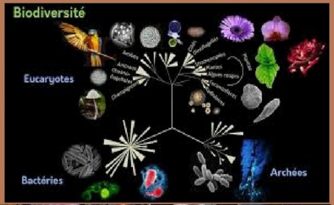
Through these same mechanisms, the void (Nüwa) and opulence (Fuxi) shape the soul creatures intertwined by Yu Long—who acts as the serpent coiled around both Fuxi and Nüwa.

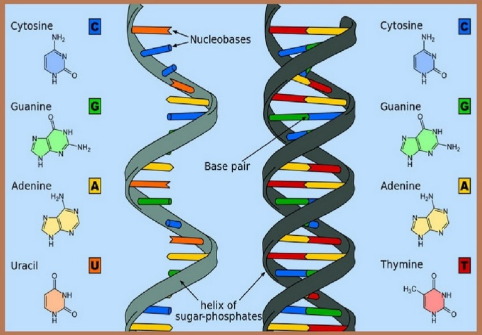
Together, they give birth to the first eukaryotic cells and iterate this motif across a vast array of species.

Emerging from the organization of the nodes between Fuxi and Nüwa, we see the active, soul-









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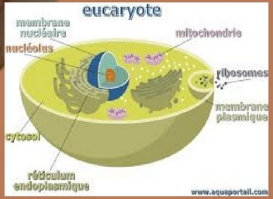
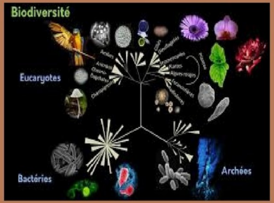
The expanding universe—governed by the Divine Universal Mother Wang Mu Nyang Nyang (who creates soul-bearing creatures) and the architect-king Yuanshi Tianzun—undergoes change during the creative process. This transformation stems from the "Long Creator"—the Supreme King of the Universe and the Alpha and Omega of all cosmic sovereigns. In his expansion, Yulong transforms into Wang Mu Nyang Nyang, thereby altering the universe's architecture. As he expands the cosmos, the King of Gods, Lei Gong, appears at its heart; he is the deity charged with unfolding the universe's potential—the supreme god of all post-Big Bang phases and the Alpha and Omega of those eras. It is Dianmu—his active power—who organizes the gods, favoring or disfavoring them to facilitate the unfolding of the universe's potential. Both Yulong and Lei Gong operate within the natural ecosystem of Liu Meng, specifically within the mechanism that creates soul-bearing creatures—a process involving the Creator God and his creative power (his consort). Together, they form an active mechanism within Liu Meng. The creative faculty of the Long Creator—and by extension, that of the universe and its architect, Long Wang—is manifested through this Creator God. This deity is the product of Long Wang's omniscience within the "waters below," serving as a tool to work within the "mixed waters" of the cosmos—the realm to which the Liu Meng ecosystem belongs. Through the Creator God and his active power, the forces of Emptiness (Nüwa) and Opulence (Fuxi) are intertwined to weave DNA and its components; throughout the evolution of species, every species represents a specific modification of the knot formed by Nüwa's Emptiness and Fuxi's Opulence. Yu Long is the "Creator Dragon"—embodying both Nüwa's dragon and Fuxi's dragon—who intertwines them and fosters their interaction to bring forth "soul creatures." He is the creator god of these soul creatures, emerging from the interplay between Fuxi and Nüwa (who are themselves often regarded as the creator deities of living beings). Following the genesis of biochemical life in the mud (alongside Nüwa)—which gave rise to the creator of creatures—they were reconfigured into various species; these species would serve, among other things, to unlock Liu Meng's potential. Through these same mechanisms, the void (Nüwa) and opulence (Fuxi) shape the soul creatures intertwined by Yu Long—who acts as the serpent coiled around both Fuxi and Nüwa. Together, they give birth to the first eukaryotic cells and iterate this motif across a vast array of species. Emerging from the organization of the nodes between Fuxi and Nüwa, we see the active, soul-creature-creating power—the consort of the god who creates soul creatures—composing eukaryotic creatures; behind her stands the creative intelligence guiding her: the Ghana god who creates soul creatures (the creature-creator is not a Spirit-god, but a Ghana).

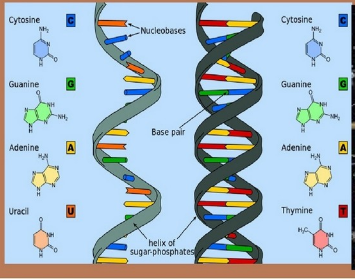
Through this process, they are reassembled within DNA into various species that serve, among other things, to unlock Liu Meng's potential. During the phase known as the first "Snowball Earth" 2.4 billion years ago, the conditions of glaciation made life difficult for creatures—causing a significant portion of them to vanish—yet this also acted as a catalyst, compelling the "Creator of soul Creatures" to rapidly find adaptive solutions.

Thus emerged *Jiutian Xuannu* (representing low-density Night), into which *Tian Long* became intertwined with all that Night creates, and *Yan Wang* (representing high-density Darkness), into which *Fucan Long* became intertwined with all that *Yan Wang* creates; this transformation gave rise to eukaryotic cells and, subsequently, a vast diversity of species.

It is the god creator   of soul creatures and his consort—the actived power creator of soul species who make born Eucaryotes neww type of cells







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The expanding universe—governed by the Queen of the Universe (the Divine Universal Mother, Wang Mu Nyang Nyang, who creates soul-bearing creatures) and the Lord King of the Universe (Yuanshi Tianzun)—undergoes change during the creation process. This transformation stems from the "Dragon Creator"—the Supreme King of the Universe and the Alpha and Omega of all cosmic kings and queens. In his expansion, he manifests as Yulong, who transforms into Wang Mu Nyang Nyang, thereby altering the universe's architecture. As he expands the universe, the King of Gods—Lei Gong—is visible at his core; Lei Gong is the deity responsible for unfolding the universe's potential, the supreme god of all post-Big Bang phases, and the Alpha and Omega of those phases. It is his active power, Dianmu, that organizes the gods—favoring or disfavoring them—to unleash the universe's potential. Both Yulong and Lei Gong operate within the natural ecosystem of Liu Meng, specifically within the mechanism that creates soul-bearing creatures: the Creator God and his creative power (his consort). They function as a mechanism within Liu Meng, the natural ecosystem. The creative faculty of the Dragon Creator—which is also that of the universe and its architecture, Long Wang—can be perceived through the Creator God. This god is the product of Long Wang's omniscience within the waters below; he serves as the tool for working with the "mixed waters" of the cosmos—the realm to which the Liu Meng ecosystem belongs. Through the Creator God and his active powers—Jiutian Xuannü (representing low density and "Night") and Yan Wang (representing high density and "Darkness")—these forces are intertwined to weave DNA and its components. Throughout the evolution of species, every species represents a modification of the knot formed between the Night (Jiutian Xuannü) and the Darkness (Yan Wang). Yu Long is the Creator Dragon who embodies both Fucan Long (associated with the darkness of Yan Wang) and Tian Long (associated with the night of Jiutian Xuannü). He binds them together, fostering interaction and acting as the creator of "soul creatures" through them; he is the creator god of soul creatures who emerges from the interplay between Jiutian Xuannü and Yan Wang—following the birth of biochemical life from the primordial mud. Through this process, they are reassembled within DNA into various species that serve, among other things, to unlock Liu Meng's potential.

During the phase known as the first "Snowball Earth" 2.4 billion years ago, the conditions of glaciation made life difficult for creatures—causing a significant portion of them to vanish—yet this also acted as a catalyst, compelling the "Creator of Creatures" to rapidly find adaptive solutions. Thus emerged *Jiutian Xuannu* (representing low-density Night), into which *Tian Long* became intertwined with all that Night creates, and *Yan Wang* (representing high-density Darkness), into which *Fucan Long* became intertwined with all that *Yan Wang* creates; this transformation gave rise to eukaryotic cells and, subsequently, a vast diversity of species. It is the Creator God of biochemical life who is seen springing into action, bringing forth the Creator of Creatures and his consort—whose power actively shapes life—as he is born alongside the first biochemical cells. They come into existence and begin the process of evolving the genome.

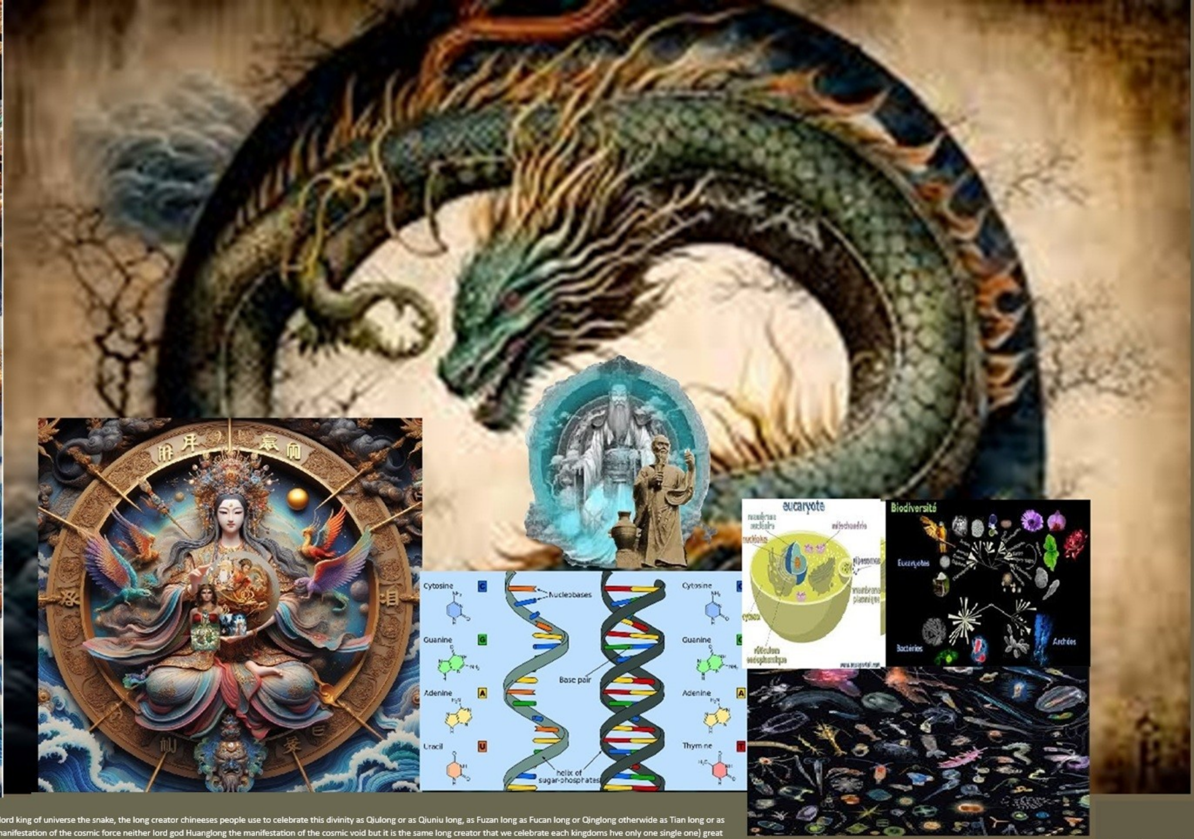
Yulong is the Long Creator who produces the quantum-universe node and its modifications, as well as the cosmic bubble throughout the expansion; when space-time is reborn within the cosmos, it becomes the space-time of the universe itself, and Yulong moves within it.

He thus binds Pan Long together with its space-reorganizing power, causing them to interact and act as creators that bring forth "soul creatures"; the god creator of soul creatures emerges from these reorganizations of Pan Long space-time.

Following the birth of biochemical life in the primordial sludge—which gives rise to the Pan Long birth of Species—his active power recomposes fragments of his own essence into DNA and subsequently into various species; these species serve (among other purposes) to unlock the potential of Liu Meng.

Through these same mechanisms, space-time gives rise to biochemical life via the birth of Eucaryotes types of cells —and from them, a vast new diversity of Eucaryotes creatures adapted to the conditions of 2.4 billion years ago. *

Thus, at the heart of the active power that creates soul creatures, one finds Pan Long's spouse, while at the heart of Pan Long lies the intelligence that creates the creatures: the God-Creator of Soul Creatures



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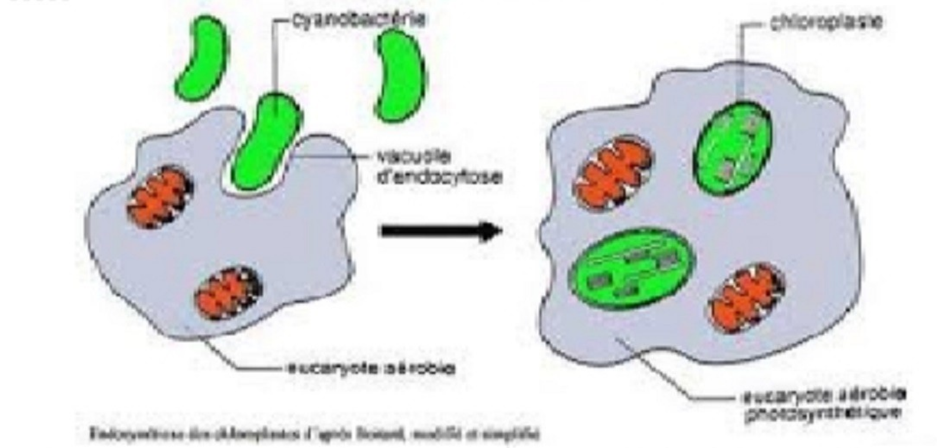

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Let's celebrate Chinese god the creator of creature and his goddess acting power creator of creature.
From the interaction between the ecosystem nature Lorddess goddess Liu Meng and our sun lord god T'ai-yang-ti-kiun the stars body of Nheza in our stellar system is born the Chinese god of the biomolecular reaction initiation of biochemical life and it is he who gives birth to the creator of bacterial creatures vegetals animals and cognitive (on our planet the human) and to his acting power creator of an interaction with Liu Meng the ecosystem nature.
Chinese mythology attributes to Fuxi and Nüwa the creation of creatures however they are not the manifestation of the ghana creator of creature it is just a vision of the creation of creatures by the interaction of the snake creator Dragon Fucan Long with the emptiness Nüwa and the opulence god Fuxi.
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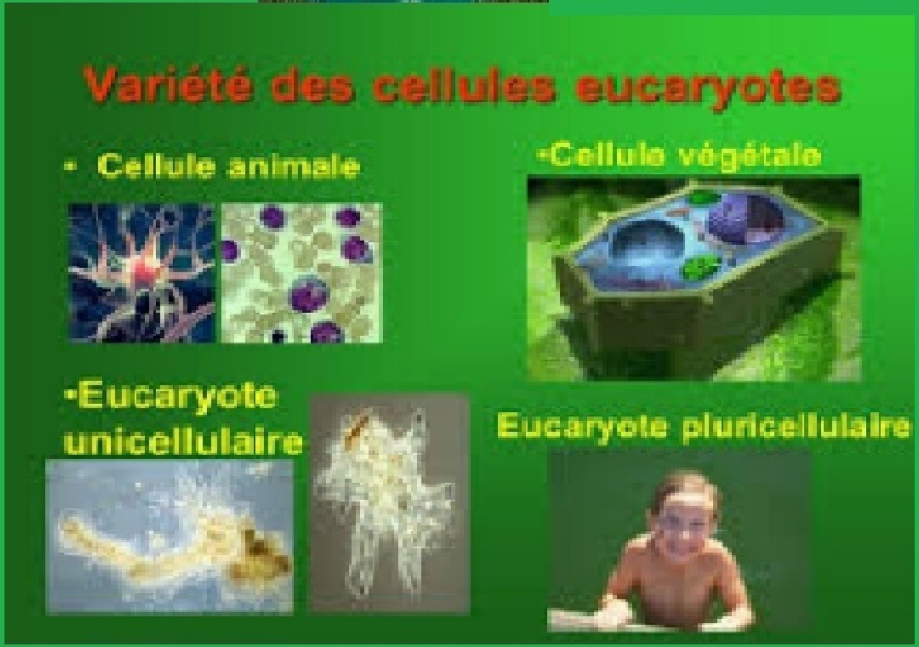

Variété des cellules eucaryotes

- Cellule animale
- Cellule végétale
- Eucaryote unicellulaire
- Eucaryote pluricellulaire

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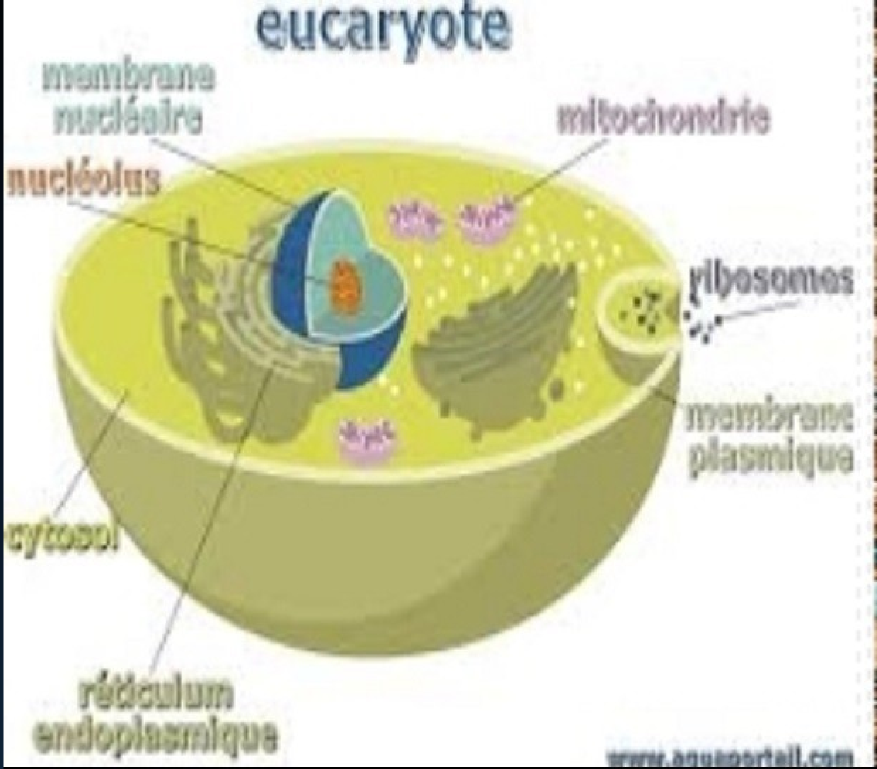

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Let's celebrate Chinese god the creator of creature and his goddess acting power creator of creature.

From the interaction between the ecosystem nature Lorddess goddess Liu Meng and our sun lord god T'ai-yang-ti-kiun the stars body of Nheza in our stellar system is born the Chinese god of the biomolecular reaction initiation of biochemical life and it is he who gives birth to the creator of bacterial creatures vegetals animals and cognitive (on our planet the human) and to his acting power creator of an interaction with Liu Meng the ecosystem nature.

Chinese mythology attributes to Fuxi and Nüwa the creation of creatures however they are not the manifestation of the ghana creator of creature it is just a vision of the creation of creatures by the interaction of the snake creator Dragon Fucan Long with the emptiness Nüwa and the opulence god Fuxi.

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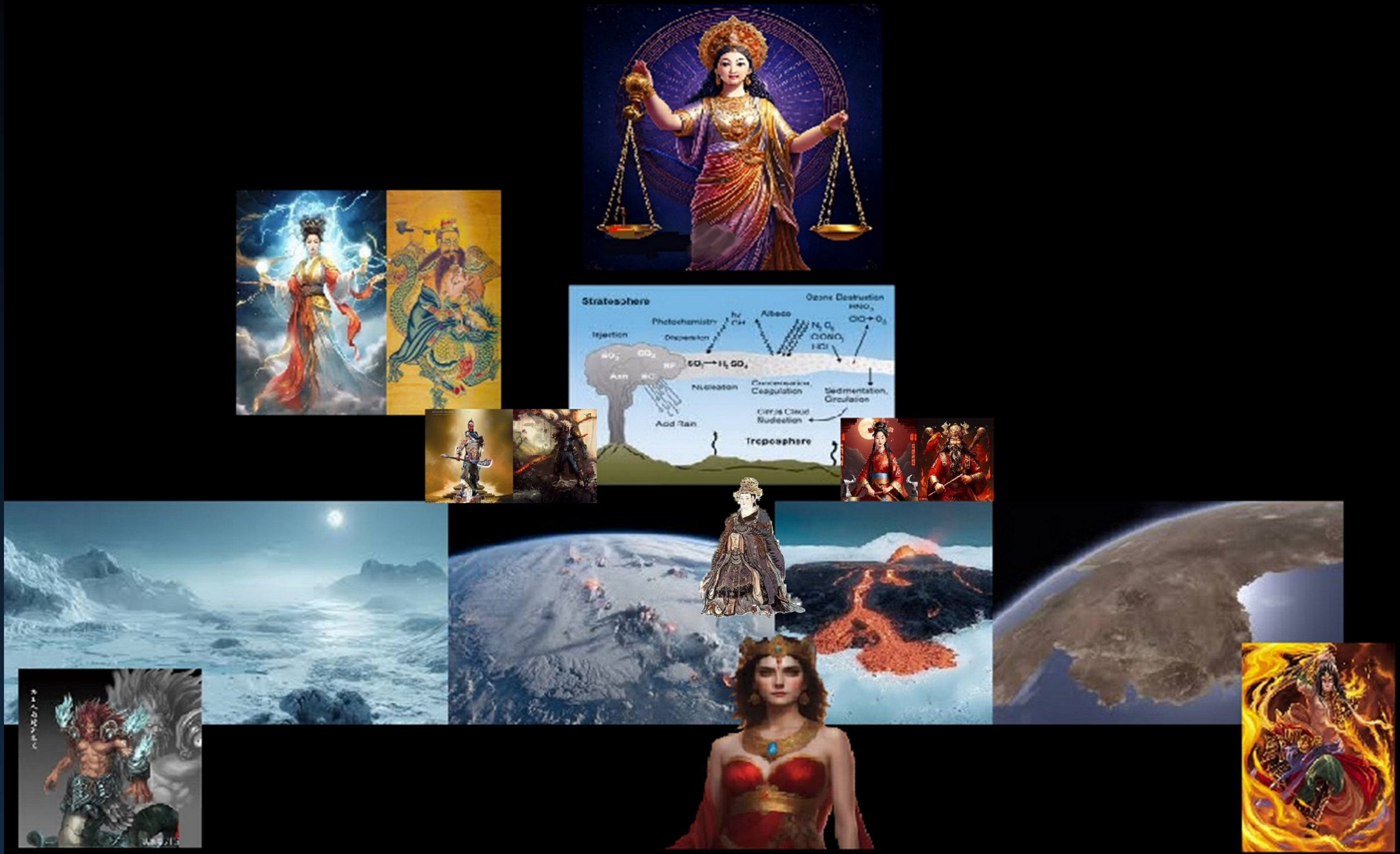

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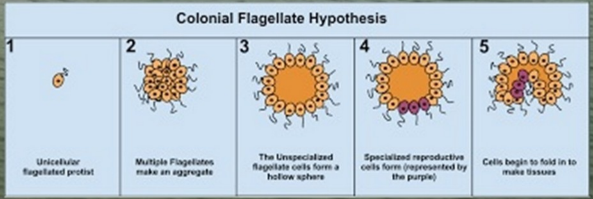
MÉSOPROTÉROZOÏQUE : APRÈS LA BOULE DE NEIGE


Colonial Flagellate Hypothesis
1
Unicellular flagellated protist
2
Multiple Flagellates make an aggregate
3
The Unspecialized flagellate cells form a hollow sphere
4
Specialized reproductive cells form (represented by the purple)
5
Cells begin to fold in to make tissues

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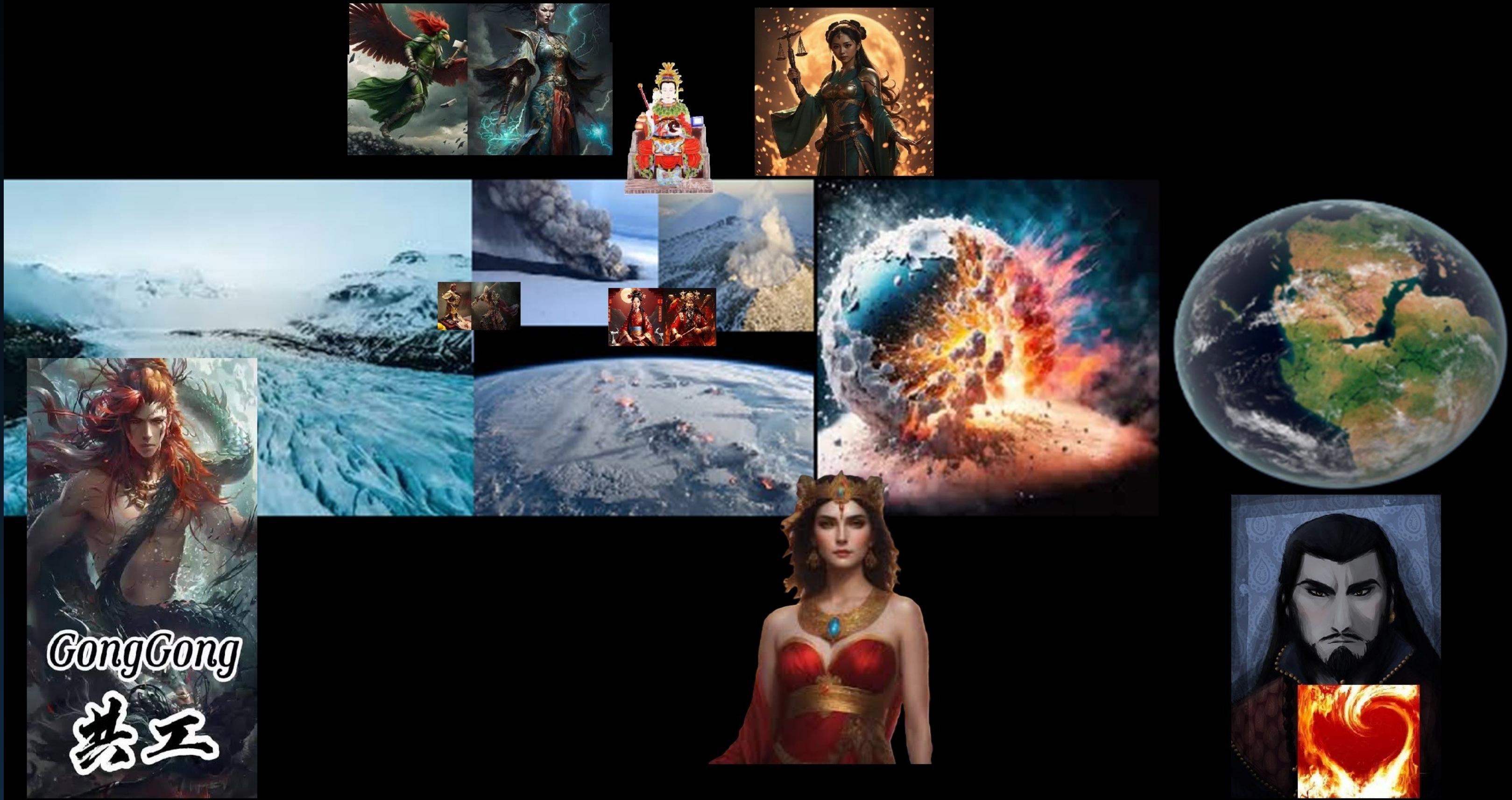

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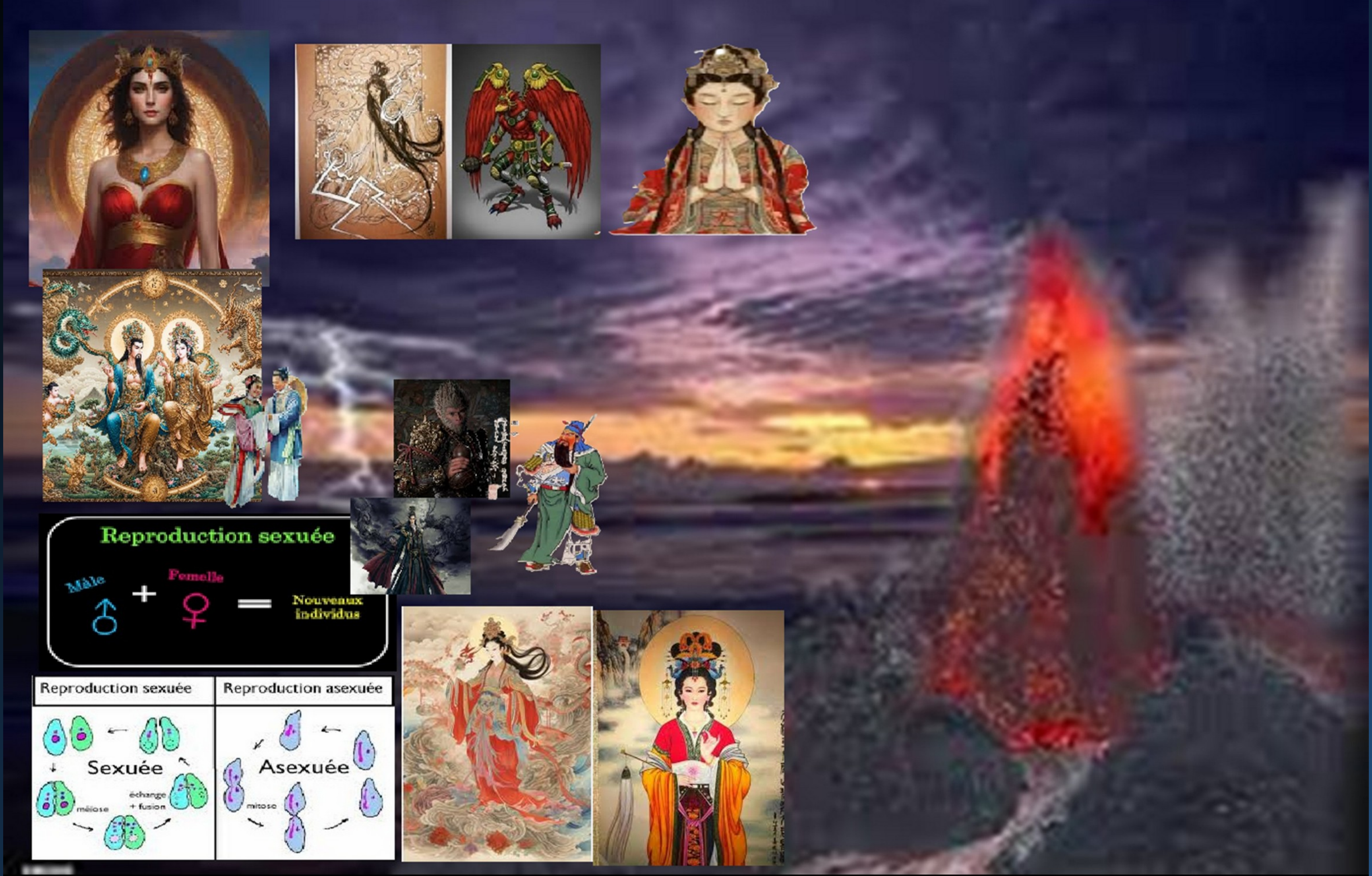

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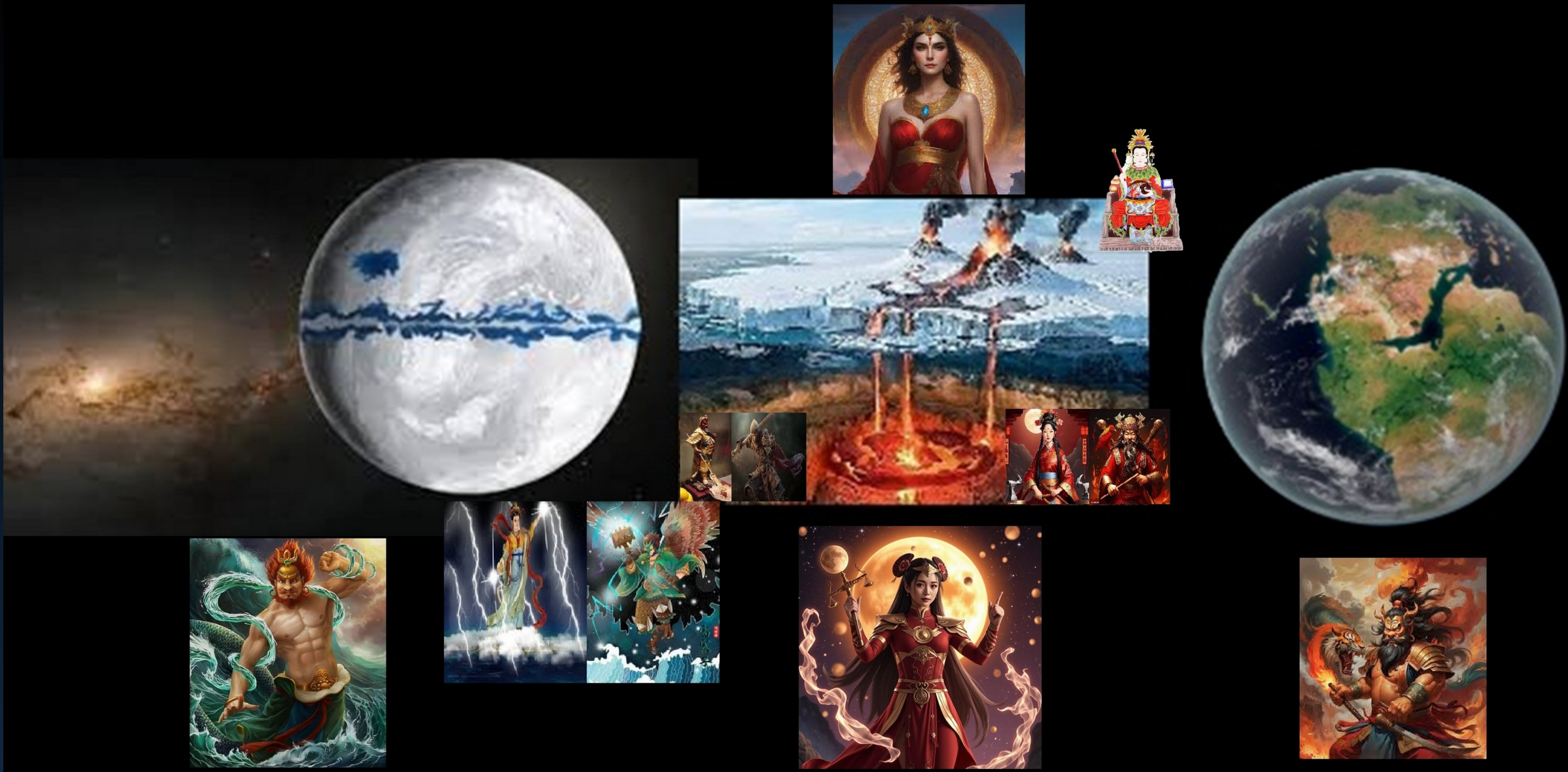

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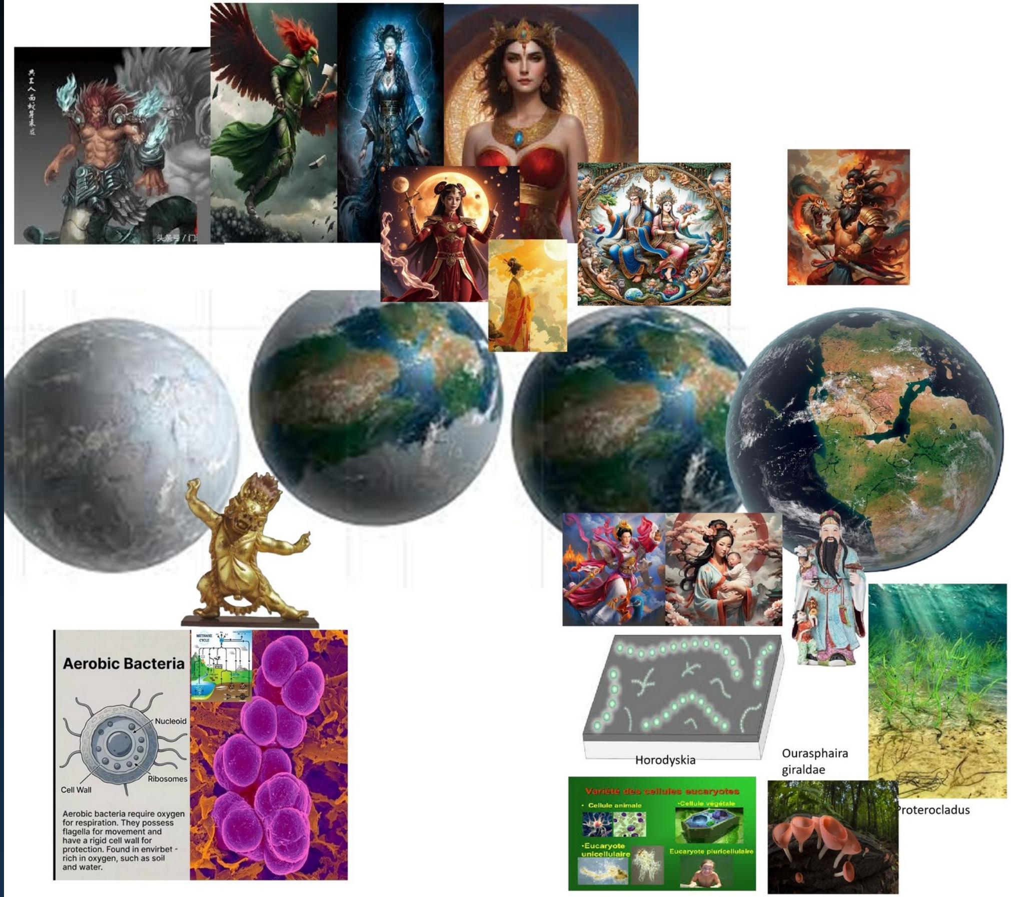

Aerobic Bacteria

Aerobic bacteria require oxygen for respiration. They possess flagella for movement and have a rigid cell wall for protection. Found in envirbet - rich in oxygen, such as soil and water.

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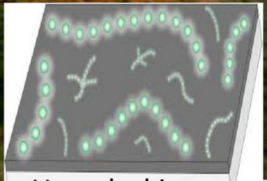
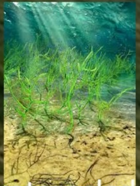
Let's celebrate the Earth Ecosystem Nature, Lorddess Goddess Liu Meng, with the King of Gods, Lord God Lei Gong, the highest Lord God of all after the Big Bang phases (central axis, alpha, and omega). He unleashes the potential of the universe through the ecosystem, causing changes in the order of Lorddess Goddess Chang Yong. He is the intelligence that works to unleash the potential in the universe, and his wife, Lorddess Goddess Dianmu, is the one who implements this on the ground, organizing the gods to do so. At the end of the first ice age (the first Snowball Earth), Lei Gong, deploying the potential of the universe in Liu Meng, the terrestrial natural ecosystem, sends Dianmu, the queen of the gods, to change her influence from the domination of Gong Gong, the cold element, to that of the calorific element Zhurong. This changes the order of Goddess Chang Yong in the natural ecosystem, causing the extermination of certain species: the aerobic bacteria and the methanogenic archae, joining the kingdom of Lord God Yan Luo. Then, the kingdoms ensured prosperity for their species. Lord God Caishen, following the fertility of Goddess Ba, left the environment of these creatures, leaving them to their fate. But Lei Gong and Dianmu, through these changes, catalyzed the action of the creator of creatures and his creative power, forcing them to adapt the species to the changing climatic conditions. Caishen prosperity arises where fertility (Goddess Ba) is found. Chang Yong's influence shifts from Gong Gong to Zhurong, and the creature creator's creative power begins to produce creatures adapted to the new environment, which will benefit from this prosperity built from the new form of Goddess Ba in Liu Meng. Thus, the natural ecosystem is born (Bixia) and prospers (Caishen): the eukaryotes, the Proterocladus, the Bangiomorpha pubescens, Horodyskia, and the first fungi, Ourasphaira giraldae.

The creator god—the intelligence that brings creatures into being—and his consort goddess—the active, creative force behind them—give rise to new species. One of their primary tools for this is the goddess of sensual desire, Xuannü, who facilitates reproduction, alongside Bixia, the goddess of childbirth and evolutionary development (involving the mixing of genes).

MÉSOPROTÉROZOÏQUE :
L'ÈRE STABLE DU MAT MICROBIEN

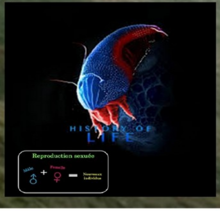


Horodyskia



Proterocladus

Bangiomorpha pubescens



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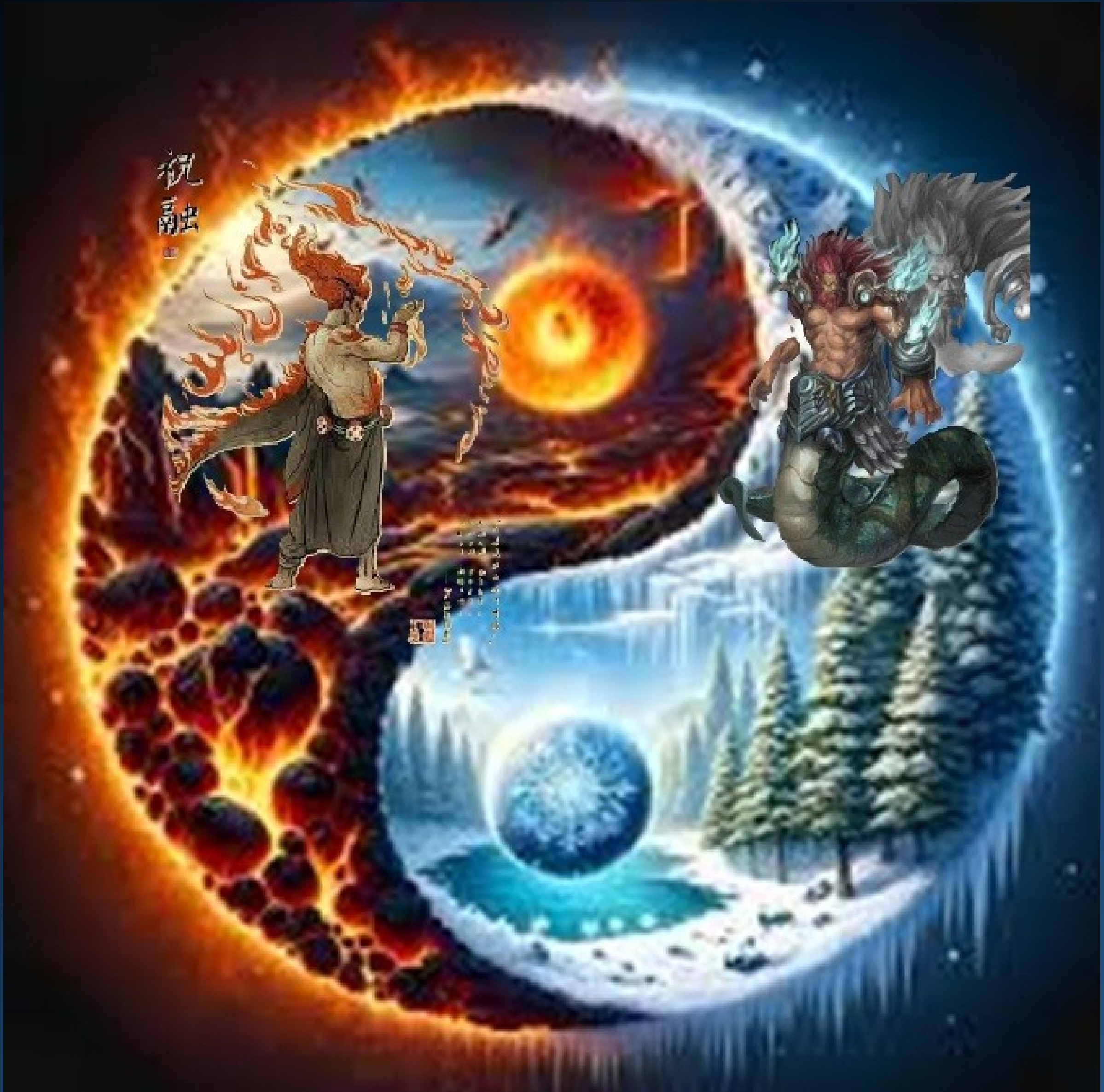
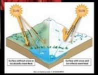
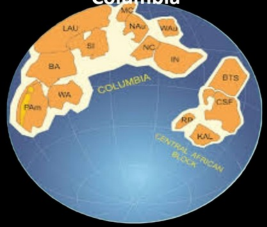
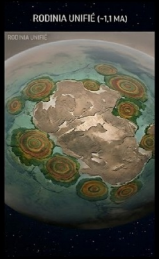

祝融



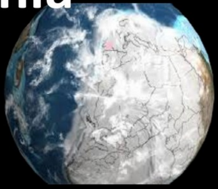
Columbia





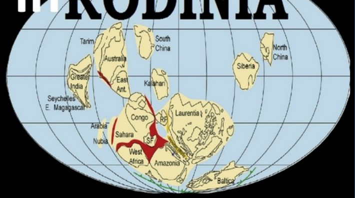
Rodinia

RODINIA DIS
RODINIA DISLOQUÉ



PANNOTIA (~0,6 MA)
PANNOTIA

FinRODINIA



Marinoan glaciation

Divine nature parabrahman, true reality monoïst omniprésent omnsicient omnipotent Chinese book of eternity and soruce of Ambroisie(nectarum of life) chinese lord king of universe Snake creator long creator, the higher lord king of universe the snake, the long creator chineeses people use to celebrate this divinity as Qiulong or as Qiuniu long, as Fuzan long as Fucan long or Qinglong otherwide as Tian long or as Yin long Jiao long, Yu long or Feilong they celebrates all the dragun creator of China they celebrate the true of their kingdoms but there is only one single snake creator in each kingdoms it is not Shenlong the cosmic snake manifestation of the cosmic force neither lord god Huanglong the manifestation of the cosmic void but it is the same long creator that we celebrate each kingdoms hve only one single one) great architect of the universe lord king of universe Yuanshi Tianzun Trascendant divine universal mother lorddess queen of universe Mazu, divine universal mother of the Bindu lorddess queen of universe Xiwang Mu, divin universal mother on expension phase lorddess queen of universe Wang Mu Nyang Nyang. divine universal énergy(scalaire énergy field universe lord king of universe Fenghuang, Cosmic lord divine universal (both universe and cosmos) lord king of universe Pangsu, Divine universal cosmic lingam (the sphere universe and cosmos) lord king of universe Tong Wang kong, omniscience creator of the 3 worlds lord of the 3 worlds god Long wang , omniscience destroyer of the 3 worlds lord of the 3 worlds god Erlang Shen, omniscience creator of the 3 worlds king of gods and goddesses) king of gods chief of heavens lord king god Lei Gong and his wife goddess lorddess queen goddess Dianmu.

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Furthermore, the opening of new seas within the continent—caused by this fragmentation—dramatically accelerated water evaporation.
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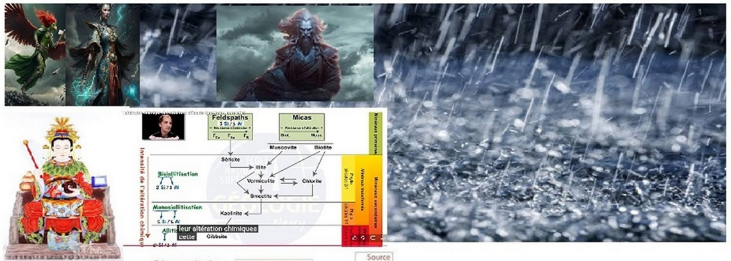
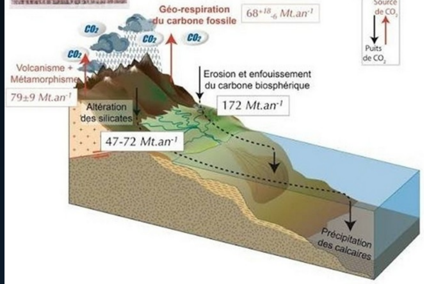
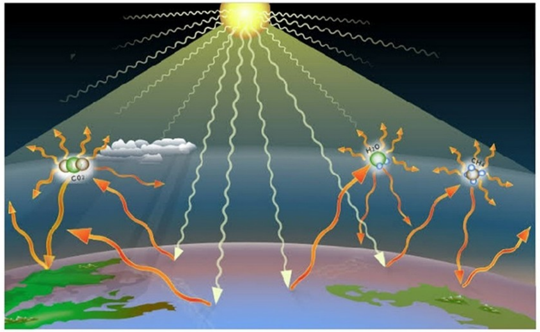
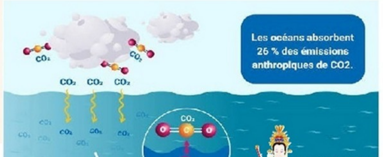
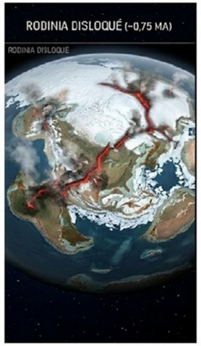

Feldspaths
Micas
Muscovite
Biotite
Séricite
Illite
Bisiallitisation
2 Si / 1 Al
Vermiculite
Chlorite
Smectite
Monosiallitisation
Kaolinite
leur altération chimiques
Gibbsite
Intensité de l'altération chimique
Minéraux primaires
Minéraux secondaires


Géo-respiration du carbone fossile
68^{+18}_{-6} Mt.an-1
Source de CO2
Puits de CO2
CO2
Volcanisme + Métamorphisme
79±9 Mt.an-1
Erosion et enfouissement du carbone biosphérique
172 Mt.an-1
Altération des silicates
47-72 Mt.an-1
Précipitation des calcaires




Les océans absorbent 26 % des émissions anthropiques de CO2.
CO2
H2O

Limestone rock


RODINIA DISLOQUÉ (-0,75 MA)
RODINIA DISLOQUE

PANNOTIA (-0,6 MA)
PANNOTIA

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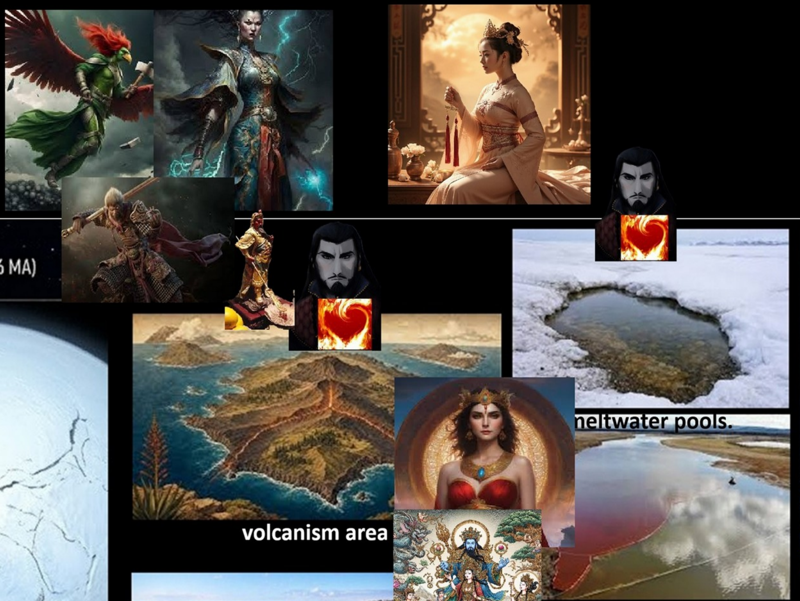
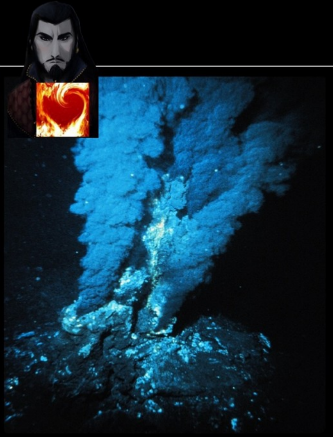
GongGong
共工

PANNOTIA (~0,6 MA)





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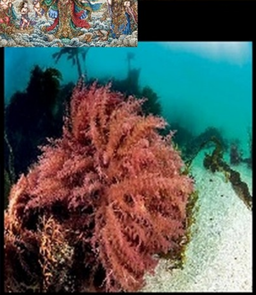

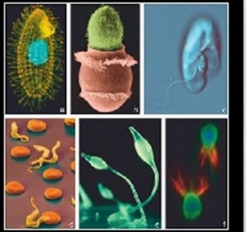

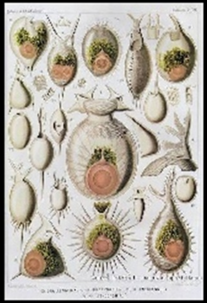

protistes

Cyanobactéries **Sponges** **green alga** **Red alga** **amibes**

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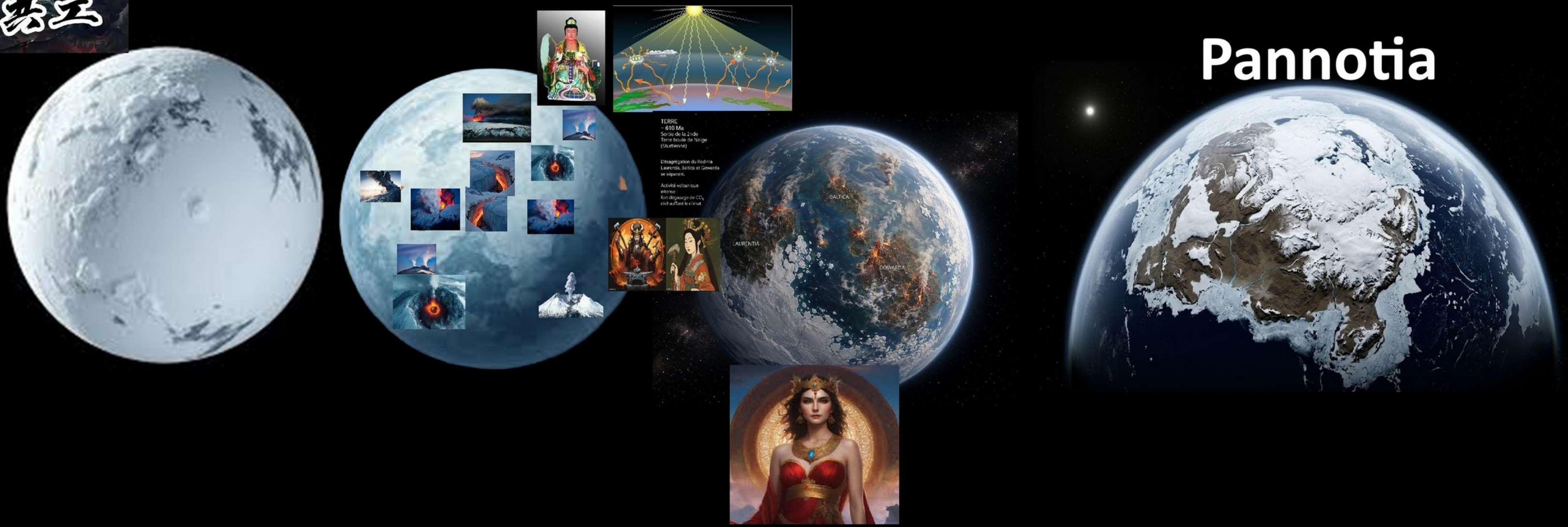
Sponges (Porifera) are the oldest fossils from this era that are suspected to be animals. They consist merely of cell clusters working together to filter water and feed. The pressure of the cold favored cooperation over competition. This marked the birth of specialization: the ancestors of green algae specialized to survive at the edges of rare meltwater pools—becoming the direct ancestors of land plants. Then came the symbiotic alliance: the first fungi partnered with green algae to form lichens, organisms capable of dissolving rock to anchor themselves. In doing so, they prepared the planet's first soils.

GongGong
共工



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Stage B: The Greenhouse Effect Tipping Point (Around 635 million years ago). After 60 million years of accumulation, atmospheric CO_2 concentrations reached colossal levels (hundreds of times higher than today). The greenhouse effect became so powerful that it eventually overcame the reflectivity of the white ice. Light (associated with the god Ch'Hi) and solar heat (from Zhurong and the sun deity Ri Gong Tai Yang Xing Jun)—previously 90% reflected by the ice—became trapped by the greenhouse effect. Equatorial temperatures reached the melting point. Stage C: The Cataclysmic Thaw

As soon as the first liquid water appears, it absorbs sunlight instead of reflecting it. This warms the Earth, causing more ice to melt, which in turn absorbs more heat... It is a runaway feedback loop. The love of Niulang and the active power of Zhinü once again infuse the ecosystem with the light of Chi and the heat of Zhurong, dispelling the anti-love; the fertility goddess Ba harnesses the greenhouse effect to transform herself, enabling the birth—through the goddess Bixia—of a new era of warming.

In just a few thousand years, the ice sheet collapses.

GongGong
共工
CO2
Energy from the Sun warms the Earth.
Some of that energy escapes back into space while some of it is held by the Earth's atmosphere.
Earth would be 0° with no atmosphere. Instead, it's 60°.
CLIMATE CENTRAL

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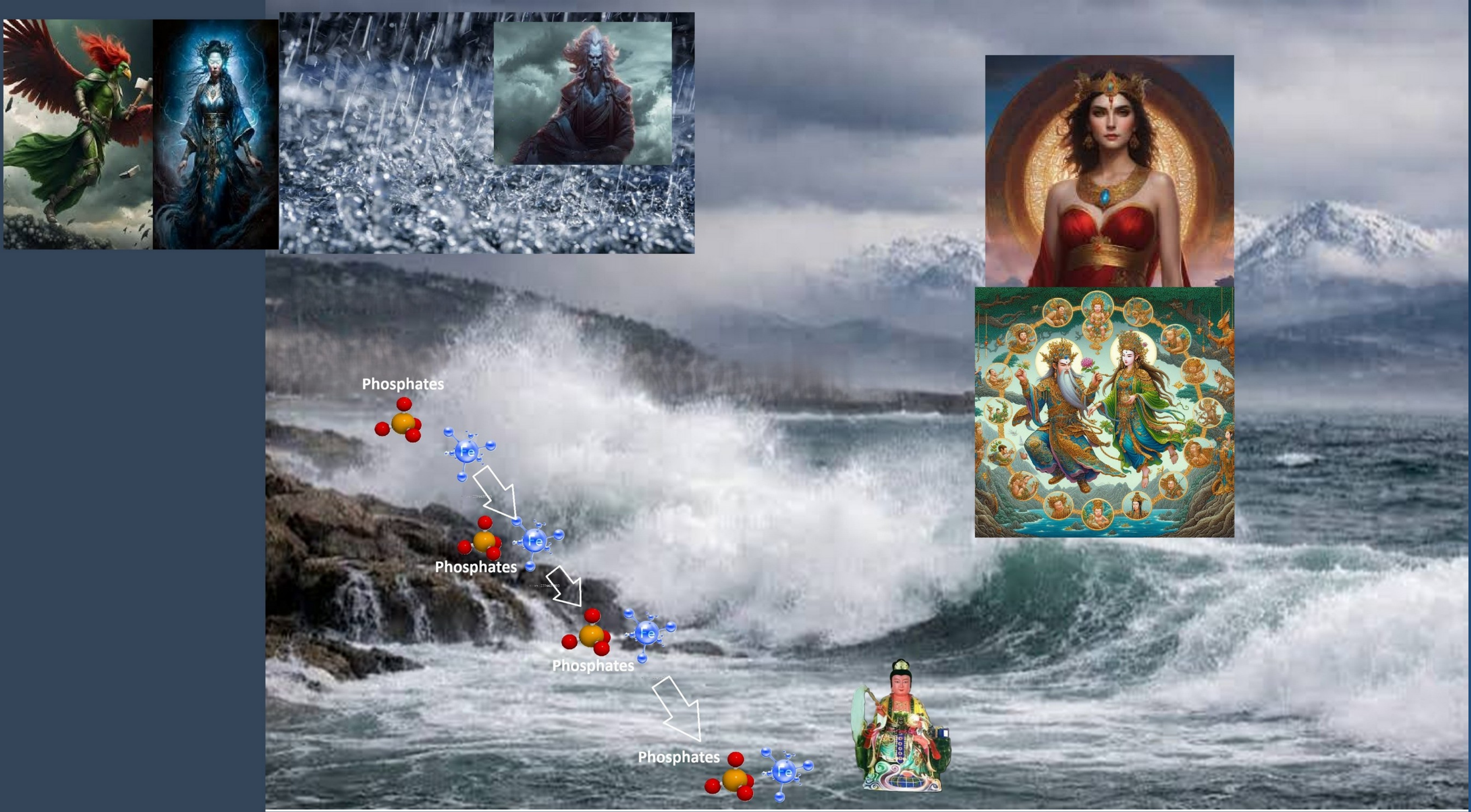
As the Cryogenian period—the second "Snowball Earth" era—came to a close, the natural ecosystem was vastly different from that of today; the continents were devoid of any vegetation. Plant life had developed only along the continental margins and within the ocean.



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Let's celebrate the higher lord god (the alpha and omega of all after the Big Bang phases), the king of gods, Lord God Lei Gong, whose active power organizes the gods, lorddess, queen goddess, and Dianmu, unleashes the potential of the universe within the Liu Meng ecosystem and the creature-creating faculty of the ecosystem (the god and goddess creator of creatures). Lei Gong, by triggering volcanism, frees the planet from the second ice age, simultaneously causing torrential rains at the equator, which precipitate phosphorus and iron into the oceans, enriching them with nutrients. This phenomenon allows him to unleash the evolutionary potential of creatures resulting from the transformations of molecular Earth matter within the terrestrial Liu Meng ecosystem, which transfers phosphorus and iron from the atmosphere into the ocean as nutrients.

Dickinsonia
Tribrachidium
Yorgia
Fractofusus
PALEOSTOCK
paleostock.com

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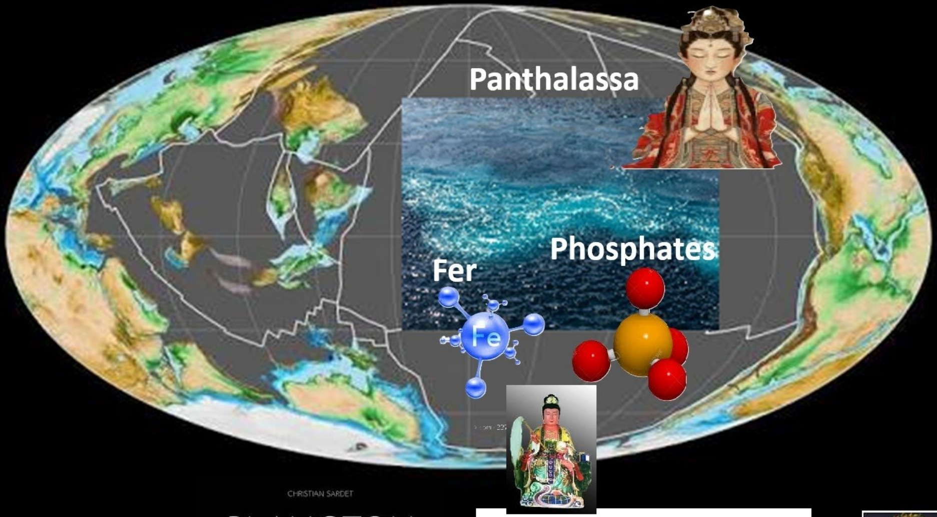
Panthalassa
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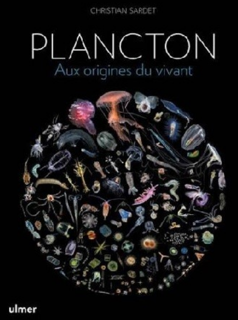
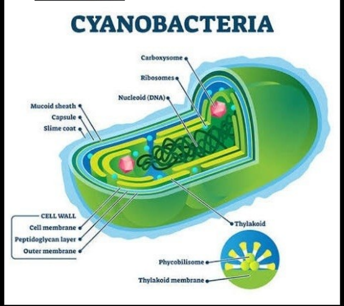
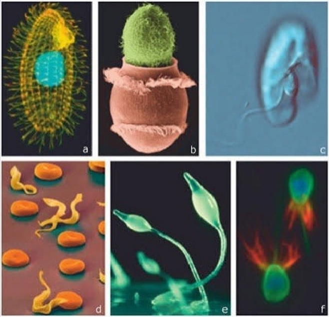

CHRISTIAN SARDET

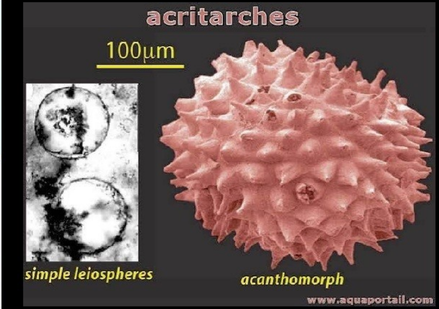
PLANCTON

Aux origines du vivant

ulmer


CYANOBACTERIA
Carboxysome
Ribosomes
Nucleoid (DNA)
Mucoid sheath
Capsule
Slime coat
CELL WALL
Cell membrane
Peptidoglycan layer
Outer membrane
Thylakoid
Phycobilisome
Thylakoid membrane

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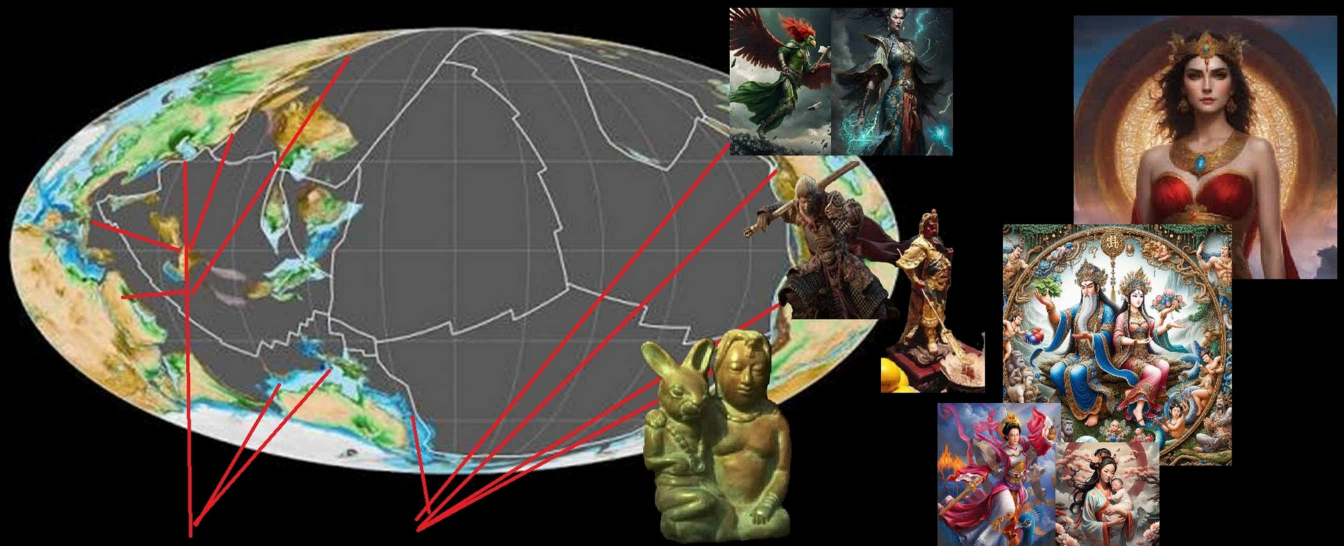

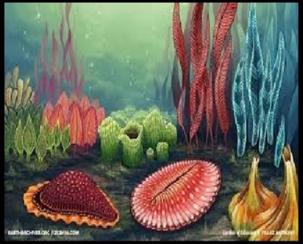

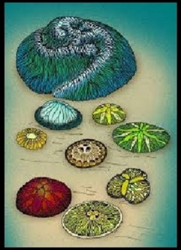

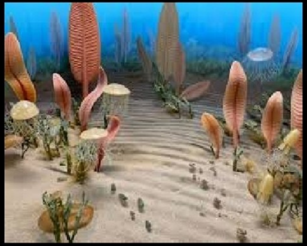

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Lei Gong—the King of Gods and the supreme deity (the Alpha and Omega) spanning all post-Big Bang phases—oversaw a period of intense weathering that washed colossal amounts of sediment and nutrients (such as phosphorus and iron) into the oceans. This coincided with atmospheric and oceanic upheavals driven by rising oxygen levels—the Neoproterozoic Oxygenation Event—which triggered an unprecedented boom in cyanobacteria and photosynthetic algae. Biological evolution capitalized on these energetic and environmental opportunities throughout the Ediacaran Period (635 to 539 Ma). Lei Gong and Dianmu unleashed the capacity to generate larger creatures; the creative power of Liu Meng (the god of creature creation) was galvanized, while the combative forces of Guan Di—enlightened by Sun Wukong—drove the search for necessary adaptations. A. The immediate post-glacial period: The microscopic world (635–580 Ma). In the wake of the thaw, life remained inconspicuous yet grew increasingly complex. This era saw a radiation of multicellular algae and acritarchs (spherical microfossils), alongside the appearance of microfossils interpreted as the eggs or embryos of very primitive animals (such as sponges or cnidarians)—marking the birth of Tu Er Shen, the god of fauna. A final, brief glacial pulse—the Gaskiers glaciation—momentarily cooled the planet. As the ice melted, a fresh surge of oxygen and nutrients acted as the final trigger for complex life: this marked the emergence of the Ediacaran biota (between 575 and 539 million years ago)—the reign of gelatinous "microbial mats."The true signature of this era was found in the intertidal zone (the foreshore) and in very shallow waters. The sand and silt were not bare; they were covered by a biological "skin." A gelatinous, leathery texture: Coastal seabeds and wet beaches were entirely carpeted with microbial mats. These were thick, slimy layers formed by billions of cyanobacteria and microalgae stuck together. The mats stabilized the sand, preventing it from being easily washed away by waves.

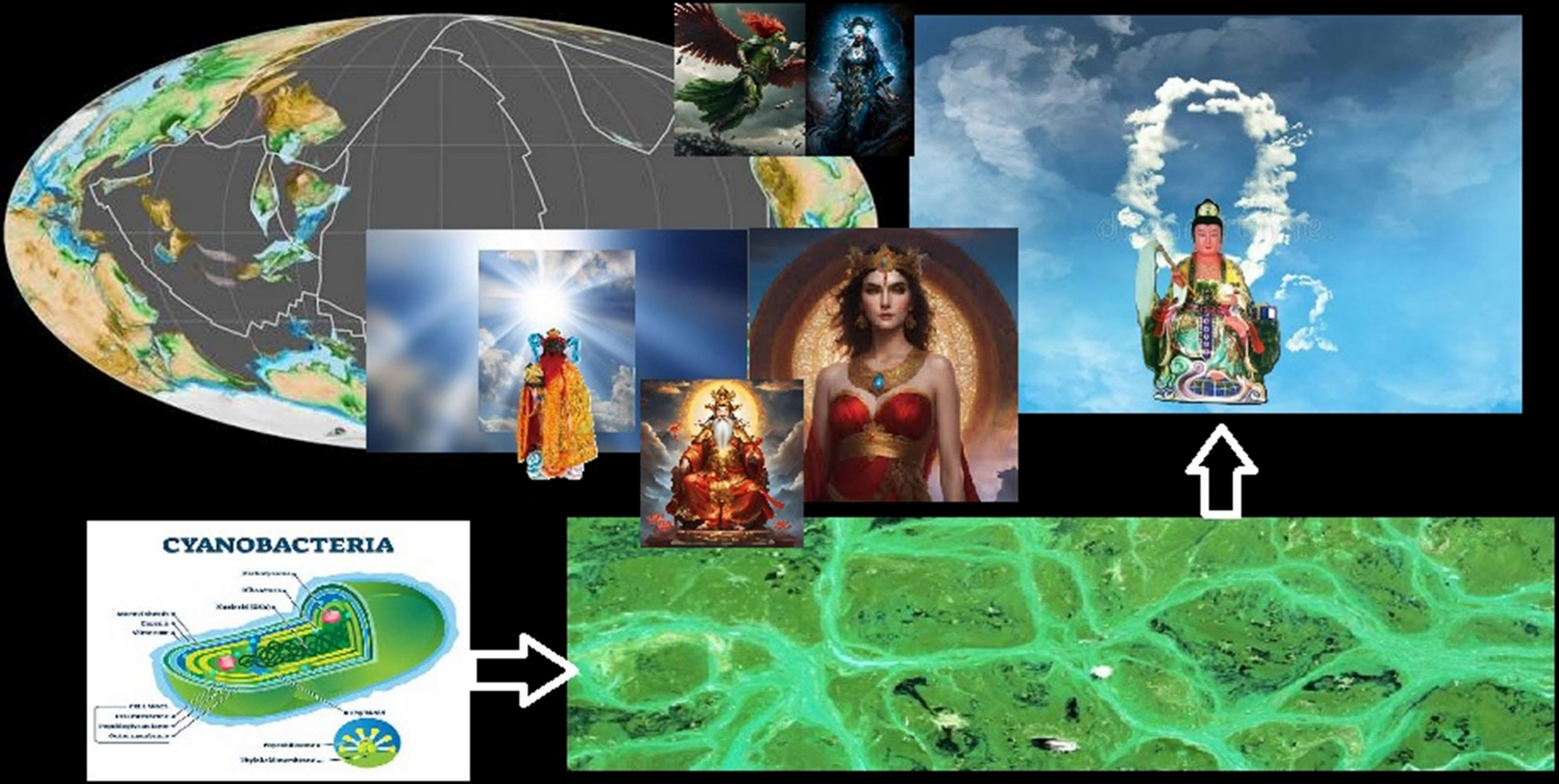
A shifting palette: Depending on the time of day and sun exposure, these soft shorelines could shift from slimy green to blue-green, brown, or purple, glistening in the daylight.

Where did the Ediacaran biota live in this landscape?

These gelatinous shores served as both a "buffet" and a home for the earliest animals.

Flat creatures like *Dickinsonia* or *Yorgia* spent their lives literally molded onto these bacterial mats. They would crawl or drift very slowly across the gelatinous surface, absorbing nutrients through the undersides of their bodies. Warm-water estuaries and lagoons—though unstable—were environments rich in chemical nutrients where these very first forms of animal life could thrive, sheltered from the waves of the open ocean. At that time, the rest of life—that is, everything other than the Ediacaran fauna—actually accounted for the vast majority of Earth's biomass. The Ediacaran fauna was merely the "tip of the iceberg," an evolutionary novelty confined to the coasts.

The creator god—the intelligence that brings creatures into being—and his consort goddess—the active, creative force behind them—give rise to new species. One of their primary tools for this is the goddess of sensual desire, Xuannü, who facilitates reproduction, alongside Bixia, the goddess of childbirth and evolutionary development (involving the mixing of genes).



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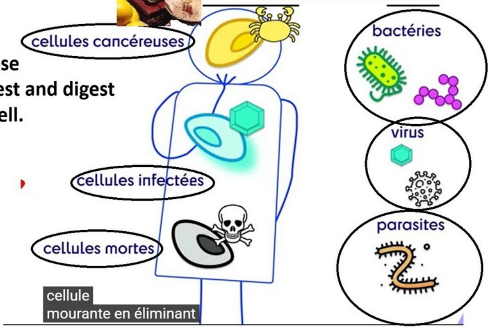
Lei Gong—the King of the Gods and the supreme deity of all post-Big Bang phases, the Alpha and Omega of the eras following the Big Bang (the central axis around which the gods are organized)—and Dianmu: as soon as the first liquid water appeared, she absorbed the light Ch'hi and the heat Zhurong from the sun (Ri Gong Tai Yang Xing Jun) rather than reflecting them. This warmed the Earth; the prevailing order shifted from the influence of the cold Gong Gong to that of the hot Zhurong, causing more ice to melt, which in turn absorbed more heat... It was a feedback loop—an ultra-fast one. In just a few thousand years, the ice sheet collapsed. The result: the planet transformed from a freezer into a stifling tropical greenhouse.
This thaw enabled the "Creator of Creatures" to stimulate life, as it released massive quantities of nutrients into the oceans, fertilizing the waters and triggering a surge in oxygen-producing cyanobacteria and even the first green algae—which also performed photosynthesis. Ocean oxygen levels reached saturation, allowing oxygen to gradually accumulate in the atmosphere; this enabled the Creator of Creatures—along with his consort, Liu Meng (whose creative power operated within the natural ecosystem)—to develop larger creatures, leading, a few million years later, to the emergence of the Ediacaran biota: the first large, complex organisms in history.
The transition between the end of the second great global glaciation of the Neoproterozoic (the Marinoan glaciation, which ended approximately 635 million years ago) and the emergence of the Ediacaran biota is one of the most crucial periods in Earth's history. It marks the transition from a frozen, microbial planet to a warm world harboring the first complex macroscopic life forms.

Phagocytose
The ability of a cell to ingest and digest another cell.


cellules cancéreuses
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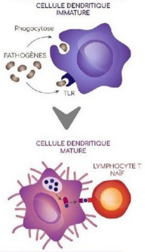
virus
parasites

dendritic cell


CELLULE DENDRITIQUE
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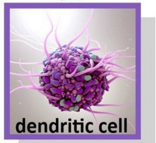
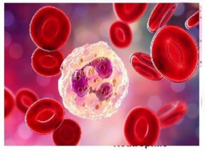
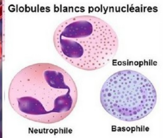

dendritic cell

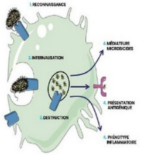
Globules blancs polynucléaires




Globules blancs polynucléaires
Eosinophile
Neutrophile
Basophile

polymorphonuclear neutrophil

macrophage


1. RECONNAISSANCE
2. INTERNALISATION
3. DESTRUCTION
4. MÉDIATEURS MICROBICIDES
4. PRÉSENTATION ANTIGÉNIQUE
4. PHÉNOTYPE INFLAMMATOIRE

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Lei Gong—the King of Gods and the supreme deity of all post-Big Bang phases, the Alpha and Omega of the eras following the Big Bang (the central axis around which the gods are organized)—and Dianmu forced species to adapt through glaciation. In doing so, they stimulated the action of the god who creates creatures—and the active, creature-creating power embodied in Liu Meng—thereby activating his creative faculty.

Consequently, during the glaciation, photosynthesis became impossible for the majority of creatures, except near volcanic rifts—where water remained liquid—and in meltwater pools. As a result, a vast number of microorganisms deployed extreme biological resistance mechanisms. It was here that Guan Di—representing the forces of vitality and combativeness—prompted them to find ways to survive through their biological forms; enlightened by Sun Wukong, they developed:

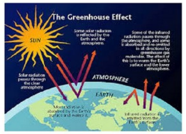
Encystment (dormancy): Faced with cold and a lack of food, many algae and protists (such as acritarchs) developed the ability to form cysts. They encased themselves in an ultra-resistant organic shell and slowed their metabolism to a minimum, entering a state of suspended animation (cryptobiosis) while awaiting better days.

Flexible metabolism: Certain algae possessing chloroplasts, deprived of light beneath the thick ice, switched from a photosynthetic lifestyle to a heterotrophic one.

Phagocytosis: The ability of a cell to engulf another and feed upon it. This marked the birth of the predator-prey dynamic.

Instead of generating energy from the sun, they began absorbing organic molecules dissolved in the water or phagocytosing (engulfing) bacteria to survive in the darkness.

The Greenhouse Effect
SUN
ATMOSPHERE
EARTH



growing polar caps
volcanic outgassing

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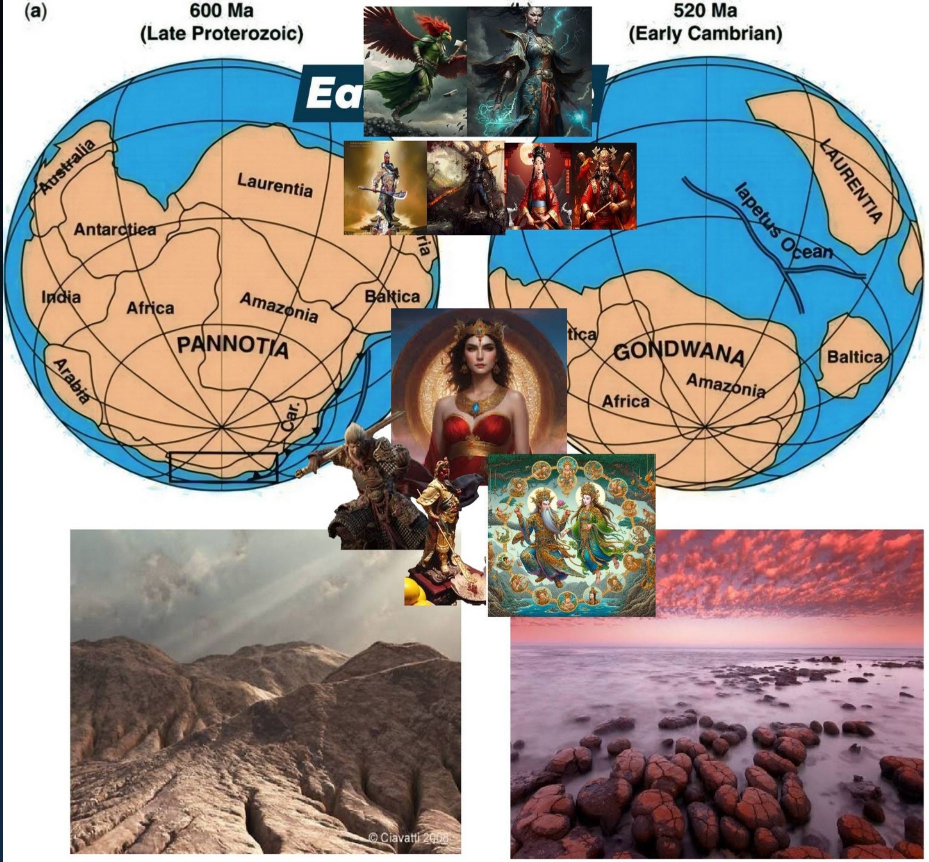
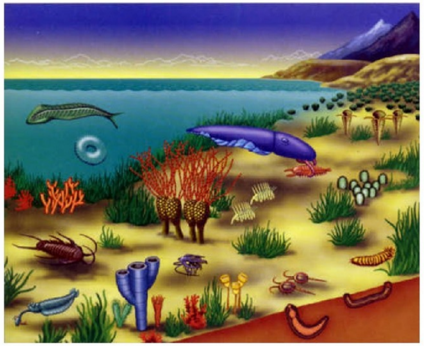
Lei Gong—the King of the Gods and the Supreme Deity (the Alpha and Omega) of all post-Big Bang phases—plunged the planet into a powerful greenhouse state (a "Greenhouse Earth"). Ri Gong Tai Yang Xing Jun (the Sun) dominated the planet, as the intense greenhouse effect trapped *Ch'i* light and *Zhurong* heat within the Earth's atmosphere; surface temperatures fluctuated between 20°C and 25°C (compared to about 15°C today). No ice caps: The climate was so warm that there was no ice at the poles. The climate engine—tectonics and CO2: Major continental drift—during the Cambrian, the supercontinent Pannotia fractured. The continents of that era (such as Laurentia, Baltica, and the gigantic Gondwana) broke apart and drifted primarily toward tropical and equatorial zones. A CO2 surge: This continental rifting was accompanied by intense submarine and terrestrial volcanism. Volcanoes spewed massive quantities of carbon dioxide (CO2) into the atmosphere. CO2 levels are estimated to have been 10 to 15 times higher than current pre-industrial levels, trapping solar heat.

3. Warm, shallow oceans: A paradise for life:

The combination of heat and plate tectonics profoundly altered the oceans, directly enabling the "Cambrian Explosion." Lei Gong and Dianmu utilized rising waters (marine transgression): the melting of Ediacaran ice, combined with mid-ocean ridge activity, caused sea levels to rise to one of the highest points in Earth's history. Ideal epicontinental seas: Low-lying continental areas are flooded, creating vast expanses of shallow, warm, sunlit seas. Lei Gong and Dianmu unleash the ecosystem's potential; Liu Meng sends Sun Wukong to spark vital, combative energy, while Guan Di seeks adaptive solutions. This catalyzes the potential of the creator god and goddess of life, giving rise to the Burgess fauna. The Burgess fauna is distinguished by three major biological and ecological characteristics: The emergence of active predation—marking the end of the peaceful Ediacaran world. At Burgess, the food chain is complete. Predators hunt by sight (driven by the development of complex eyes), forcing prey to evolve defenses such as armor, spines (like those of *Hallucigenia*), or the ability to burrow deeply.This is known as an evolutionary "arms race." Incredible anatomical diversity: The variety of body plans at Burgess was greater than that found in today's oceans. Life was experimenting with every possible combination (symmetries, number of eyes, limb placement).

The creator god—the intelligence that brings creatures into being—and his consort goddess—the active, creative force behind them—give rise to new species. One of their primary tools for this is the goddess of sensual desire, Xuannü, who facilitates reproduction, alongside Bixia, the goddess of childbirth and evolutionary development (involving the mixing of genes).





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Lei Gong—the King of the Gods and the Supreme Deity (the Alpha and Omega) of all post-Big Bang eras—ushered the planet into a state of intense greenhouse warming (a "Greenhouse Earth"), where surface temperatures fluctuated between 20°C and 25°C (compared to approximately 15°C today). There were no ice caps; the climate was so warm that no ice existed at the poles. The climate's driving forces were tectonics and CO2. A major episode of continental drift occurred: during the Cambrian period, the supercontinent Pannotia broke apart. The continents of that era (such as Laurentia, Baltica, and the colossal Gondwana) separated and migrated primarily toward tropical and equatorial zones. This was accompanied by a surge in CO2 levels, driven by intense underwater and terrestrial volcanism. Volcanoes spewed massive quantities of carbon dioxide (CO2) into the atmosphere; CO2 levels are estimated to have been 10 to 15 times higher than current pre-industrial levels, trapping solar heat.

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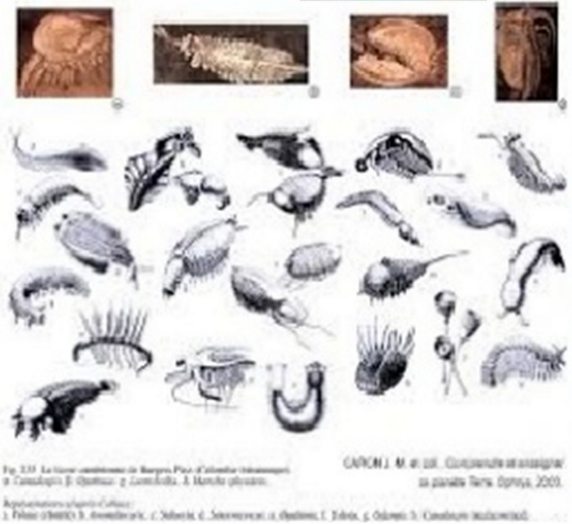
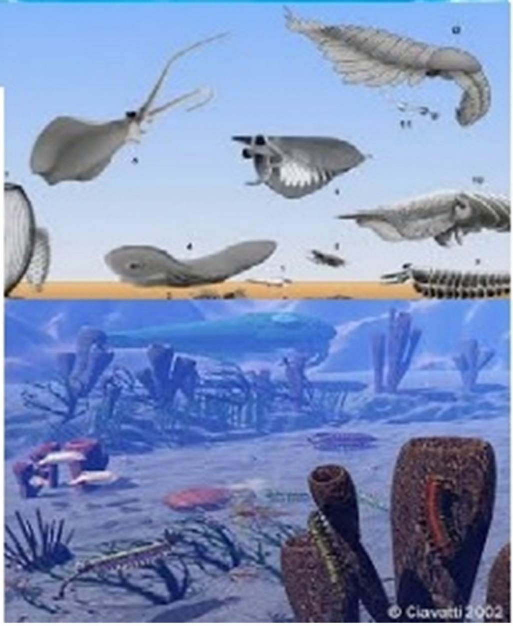
In the Burgess ecosystem, the food chain is complete. Predators hunt by sight (driven by the development of complex eyes), forcing prey to evolve defenses such as armor, spines (like those of *Hallucigenia*), or the ability to burrow deeply. This is known as an evolutionary "arms race." Incredible anatomical diversity: The variety of body plans found at Burgess exceeded that of today's oceans. Life was experimenting with every possible combination (symmetries, number of eyes, limb placement).





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During the Cambrian period—spanning from 540 to 485 million years ago—we can observe, through these same mechanisms of interaction between "Night" and "Darkness," the emergence of the creators of life: glacial conditions made survival difficult, causing the extinction of many species, yet this adversity acted as a catalyst, compelling the creators to rapidly devise adaptive solutions.

Thus, the low-density Night—embodied by Jiutian Xüannu, with whom Tian Long intertwines to shape all that Night creates—and the high-density Darkness—embodied by Yan Wang, with whom Fucan Long intertwines to shape and transform all that Yan Wang creates—gave birth to the entire fauna and flora of the Cambrian.

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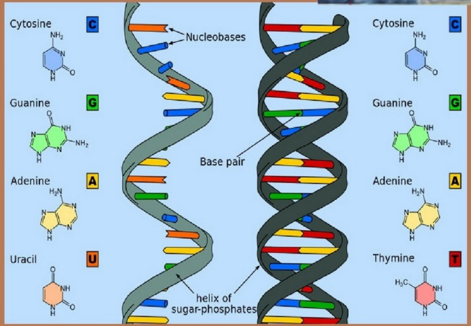

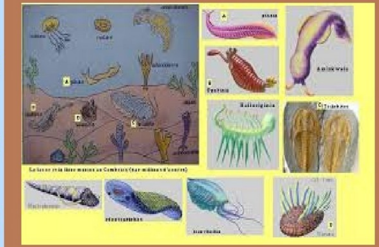

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The expanding universe—governed by the Divine Universal Mother Wang Mu Nyang Nyang (who creates soul-bearing creatures) and the architect-king Yuanshi Tianzun—undergoes change during the creative process. This transformation stems from the "Long Creator"—the Supreme King of the Universe and the Alpha and Omega of all cosmic sovereigns. In his expansion, Yulong transforms into Wang Mu Nyang Nyang, thereby altering the universe's architecture. As he expands the cosmos, the King of Gods, Lei Gong, appears at its heart; he is the deity charged with unfolding the universe's potential—the supreme god of all post-Big Bang phases and the Alpha and Omega of those eras. It is Dianmu—his active power—who organizes the gods, favoring or disfavoring them to facilitate the unfolding of the universe's potential. Both Yulong and Lei Gong operate within the natural ecosystem of Liu Meng, specifically within the mechanism that creates soul-bearing creatures—a process involving the Creator God and his creative power (his consort). Together, they form an active mechanism within Liu Meng. The creative faculty of the Long Creator—and by extension, that of the universe and its architect, Long Wang—is manifested through this Creator God. This deity is the product of Long Wang's omniscience within the "waters below," serving as a tool to work within the "mixed waters" of the cosmos—the realm to which the Liu Meng ecosystem belongs. Through the Creator God and his active power, the forces of Emptiness (Nüwa) and Opulence (Fuxi) are intertwined to weave DNA and its components; throughout the evolution of species, every species represents a specific modification of the knot formed by Nüwa's Emptiness and Fuxi's Opulence. Yu Long is the "Creator Dragon"—embodying both Nüwa's dragon and Fuxi's dragon—who intertwines them and fosters their interaction to bring forth "soul creatures." He is the creator god of these soul creatures, emerging from the interplay between Fuxi and Nüwa (who are themselves often regarded as the creator deities of living beings). Following the genesis of biochemical life in the mud (alongside Nüwa)—which gave rise to the creator of creatures—they were reconfigured into various species; these species would serve, among other things, to unlock Liu Meng's potential. Through these same mechanisms, the Void (Nüwa) and Opulence (Fuxi) shape the soul creatures intertwined by Yu Long—who acts as the serpent coiled around both Fuxi and Nüwa. Together, they give rise to a vast diversity of creatures—bacteria, plants, and animals—during the Cambrian period. Emerging from the organization of the nodes between Fuxi and Nüwa, we see the active, creative power—the consort of the God Creator of Soul Creatures—who composes the creatures, and behind her, the creative intelligence guiding her: the Ghana God Creator of Soul Creatures (the Creator of Creatures is not a Spirit God, but a Ghana).

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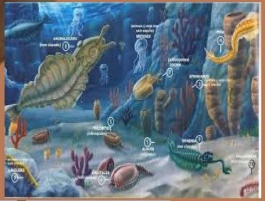
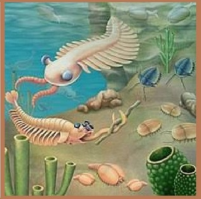
This glaciation made survival difficult, causing the extinction of many species, yet this adversity acted as a catalyst, compelling the creators to rapidly devise adaptive solutions.

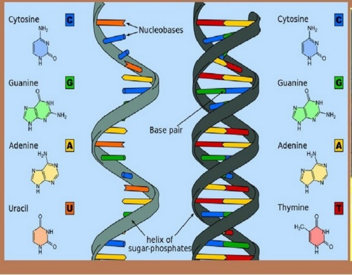
Thus, the low-density Night—embodied by Jiutian Xüannu, with whom Tian Long intertwines to shape all that Night creates—and the high-density Darkness—embodied by Yan Wang, with whom Fucan long intertwines to shape and transform all that Yan Wang creates—gave birth to the entire fauna and flora of the Cambrian.

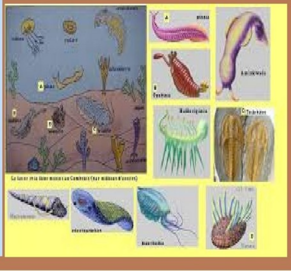
Each creature emerged from the interaction between these high- and low-density, resulting in distinct physical forms.

We see the god creator of soul Creatures and his consort—the active power reator of soul species They shape the night—low-density realms—with Jiutian Xuannü, and the darkness—high-density realms—with Yan Wang, to create species within the Earth's ecosystem. — Liu Meng









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The expanding universe—governed by the Queen of the Universe (the Divine Universal Mother, Wang Mu Nyang Nyang, who creates soul-bearing creatures) and the Lord King of the Universe (Yuanshi Tianzun)—undergoes change during the creation process. This transformation stems from the "Dragon Creator"—the Supreme King of the Universe and the Alpha and Omega of all cosmic kings and queens. In his expansion, he manifests as Yulong, who transforms into Wang Mu Nyang Nyang, thereby altering the universe's architecture. As he expands the universe, the King of Gods—Lei Gong—is visible at his core; Lei Gong is the deity responsible for unfolding the universe's potential, the supreme god of all post-Big Bang phases, and the Alpha and Omega of those phases. It is his active power, Dianmu, that organizes the gods—favoring or disfavoring them—to unleash the universe's potential. Both Yulong and Lei Gong operate within the natural ecosystem of Liu Meng, specifically within the mechanism that creates soul-bearing creatures: the Creator God and his creative power (his consort). They function as a mechanism within Liu Meng, the natural ecosystem. The creative faculty of the Dragon Creator—which is also that of the universe and its architecture, Long Wang—can be perceived through the Creator God. This god is the product of Long Wang’s omniscience within the waters below; he serves as the tool for working with the "mixed waters" of the cosmos—the realm to which the Liu Meng ecosystem belongs. Through the Creator God and his active powers—Jiutian Xuannü (representing low density and "Night") and Yan Wang (representing high density and "Darkness")—these forces are intertwined to weave DNA and its components. Throughout the evolution of species, every species represents a modification of the knot formed between the Night (Jiutian Xuannü) and the Darkness (Yan Wang). Yu Long is the Creator Dragon who embodies both Fucan Long (associated with the darkness of Yan Wang) and Tian Long (associated with the night of Jiutian Xuannü). He binds them together, fostering interaction and acting as the creator of "soul creatures" through them; he is the creator god of soul creatures who emerges from the interplay between Jiutian Xuannü and Yan Wang—following the birth of biochemical life from the primordial mud. Through this process, they are reassembled within DNA into various species that serve, among other things, to unlock Liu Meng's potential.

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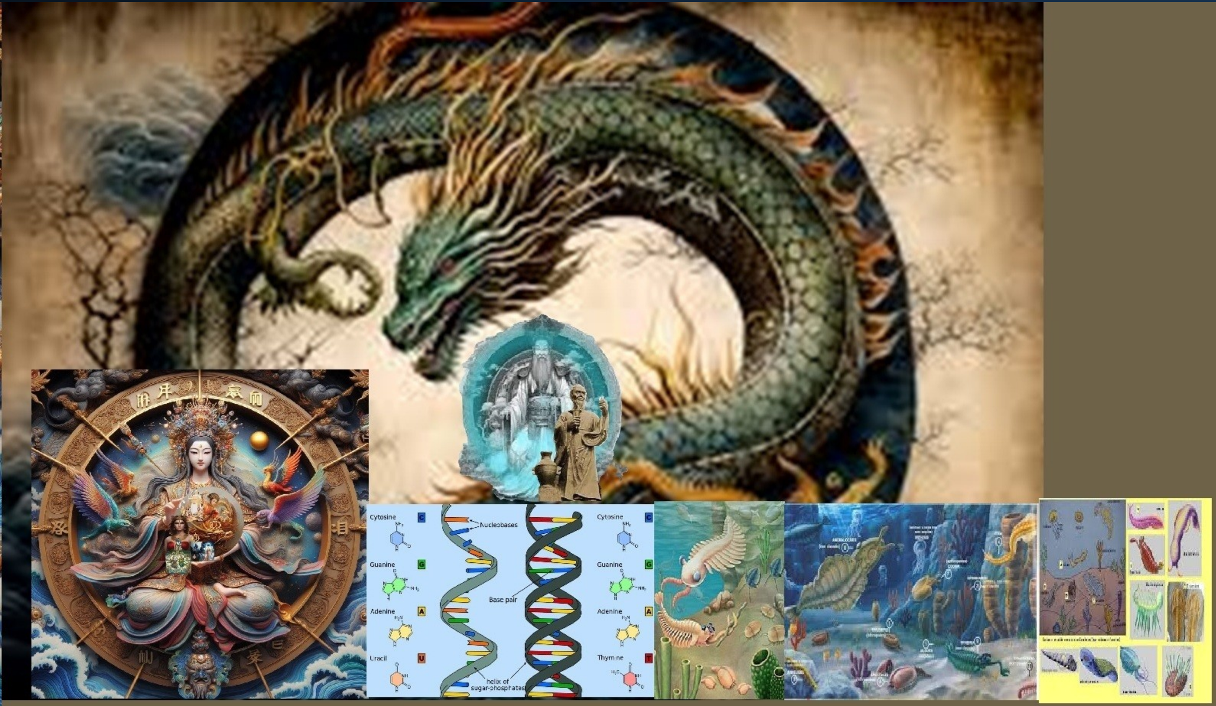
Following the birth of biochemical life in the primordial sludge—which gives rise to the Pan Long creature-creator—his active power recomposes fragments of his own essence into DNA and subsequently into various species; these species serve (among other purposes) to unlock the potential of Liu Meng.

Through these same me, a vast new diversity of prokaryotic creatures adapted to the conditions of Cambrien .

Thus, at the heart of the active power that creates soul creatures, one finds Pan Long's spouse, while at the heart of Pan Long lies the intelligence that creates the creatures: the God-Creator of Soul Creatures.



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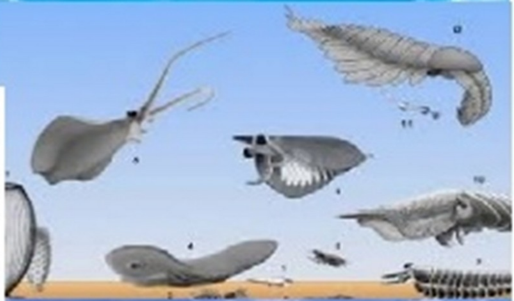

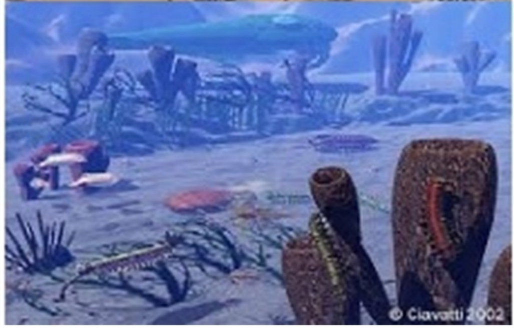

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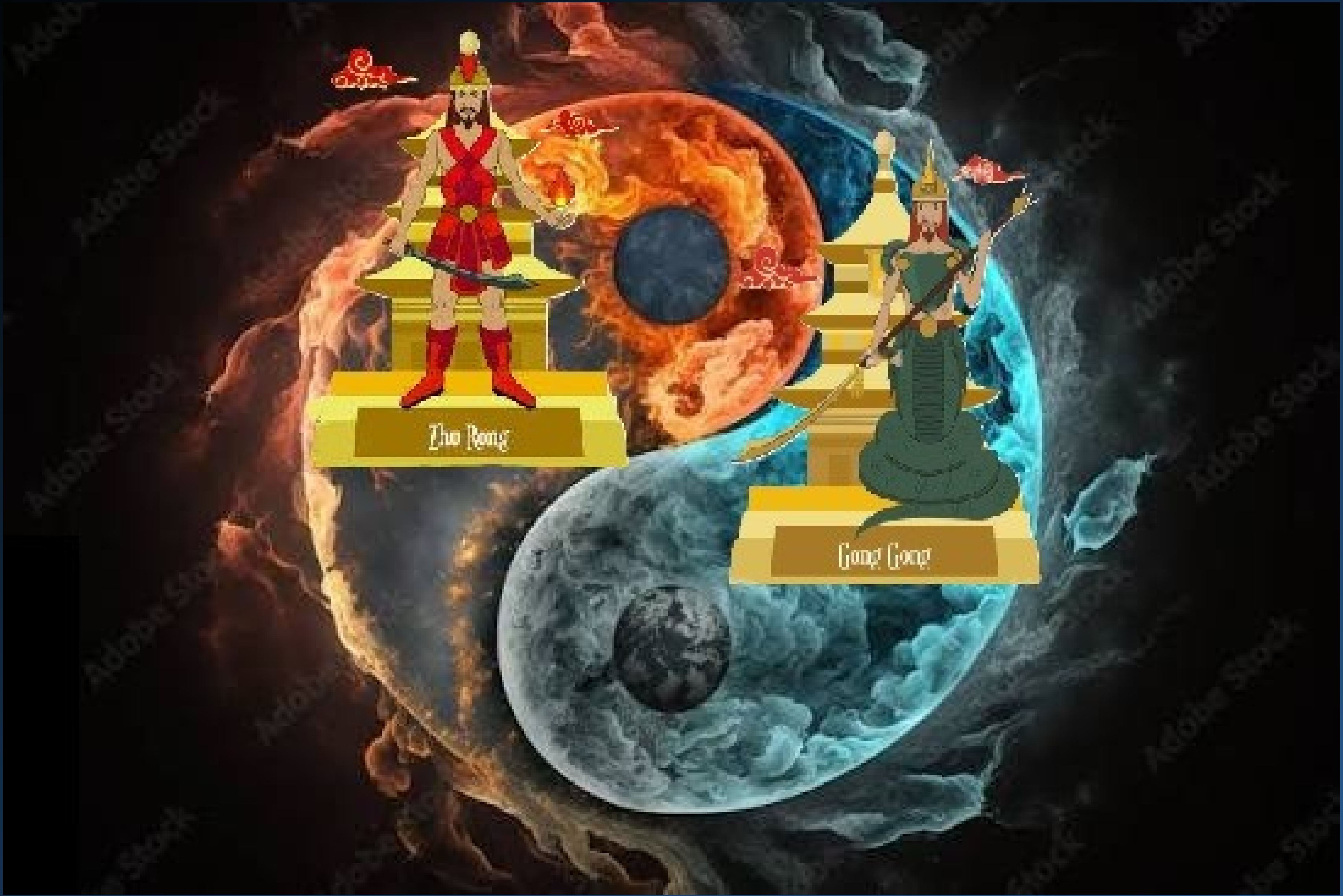
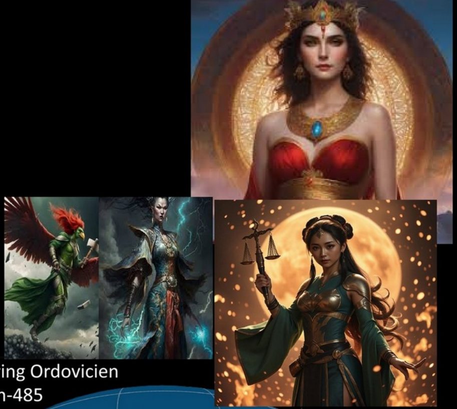
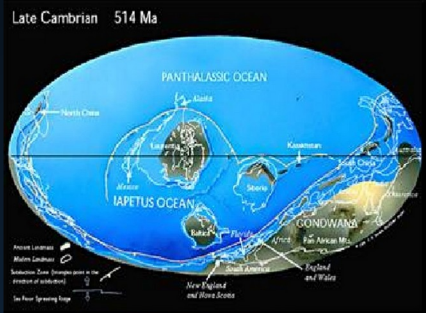
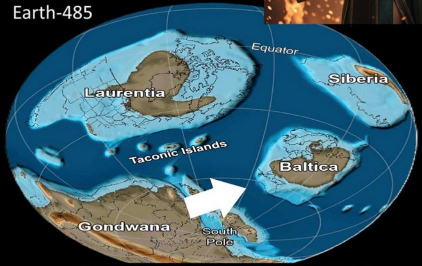

Zhu Rong
Gong Gong

Adobe Stock

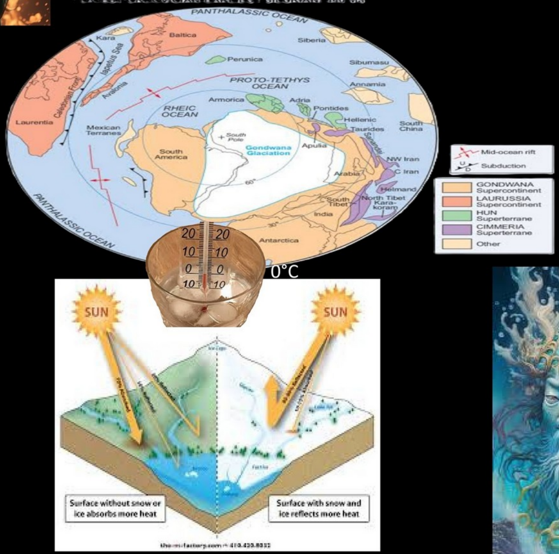



Late Cambrian 514 Ma
PANTHALASSIC OCEAN
Alaska
North China
Laurentia
Kazakhstan
South China
Siberia
Mexico
IAPETUS OCEAN
Baltica
Florida
Africa
GONDWANA
Pan African Mts.
South America
England and Wales
New England and Nova Scotia
Ancient Landmass
Modern Landmass
Subduction Zone (triangles point in the direction of subduction)
Sea Floor Spreading Ridge

entering Ordovicien
Earth-485


Equator
Laurentia
Siberia
Taconic Islands
Baltica
Gondwana
South Pole

Middle Ordovicien -440


PANTHALASSIC OCEAN
Kara
Baltica
Siberia
Iapetus Sea
Caledonian Front
Avalonia
Perunica
Sibumasu
PROTO-TETHYS OCEAN
Annamia
Laurentia
Armorica
Adria
Pontides
RHEIC OCEAN
Hellenic
Taurides
South China
Mexican Terranes
South Pole
Apulia
Sanandaj
South America
Gondwana Glaciation
NW Iran
C Iran
Arabia
Helmand
South Tibet
North Tibet
Kara-koram
India
Antarctica
PANTHALASSIC OCEAN
Mid-ocean rift
Subduction
GONDWANA Supercontinent
LAURUSSIA Supercontinent
HUN Superterrane
CIMMERIA Superterrane
Other
20
10
0
10
SUN
SUN
Surface without snow or ice absorbs more heat
Surface with snow and ice reflects more heat

0°C

La belle histoire du
PALEOZOIQ'E
L'Ordovicien

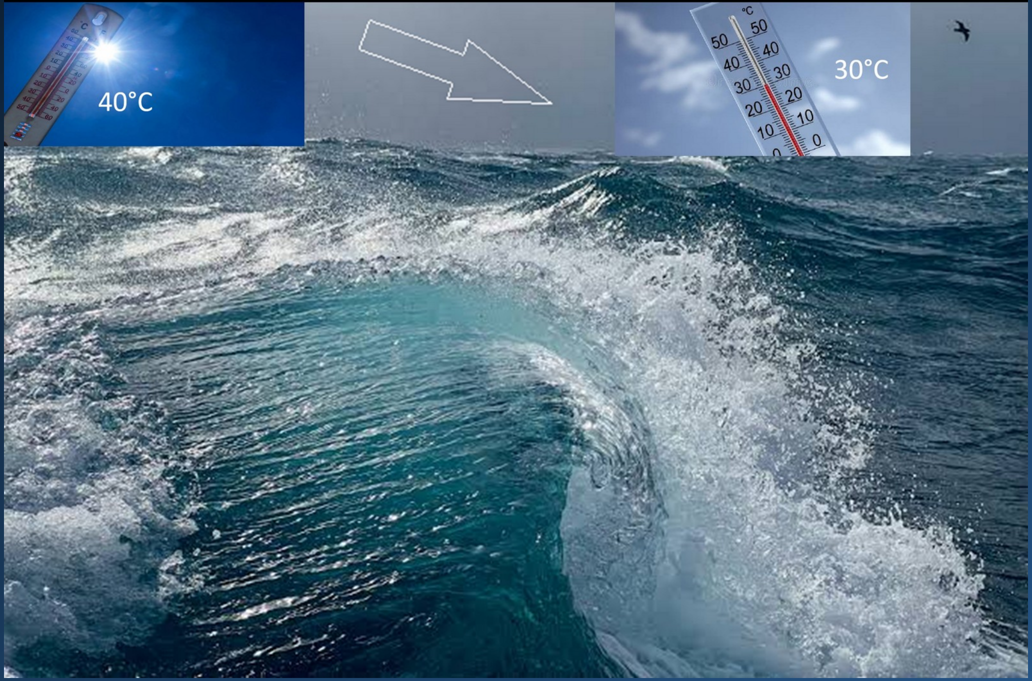
40°C

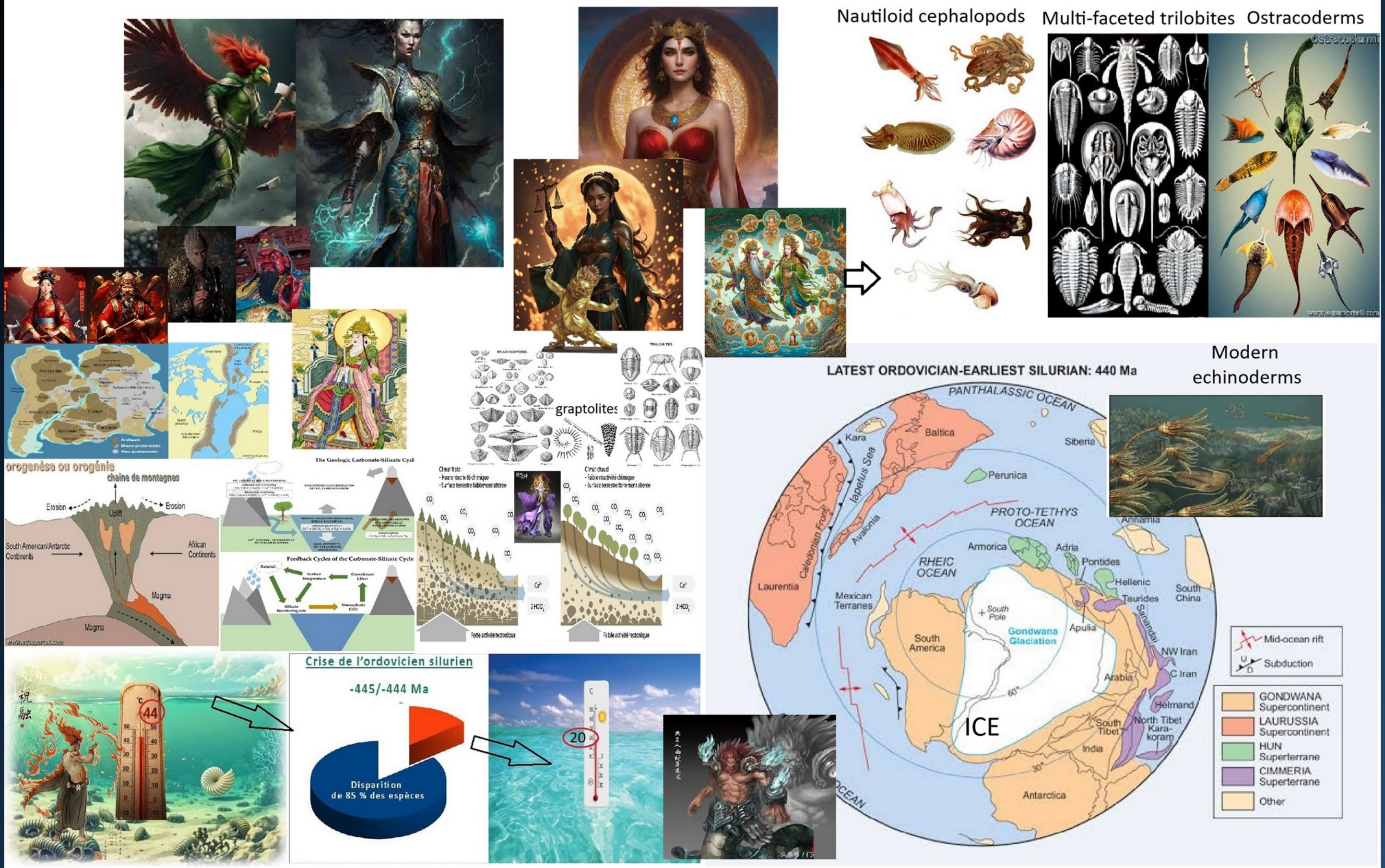
30°C

Divine nature parabrahman, true reality monoïst omniprésent omnsicient omnipotent Chinese book of eternity and soruce of Ambroisie(nectarum of life) chinese lord king of universe Snake creator long creator, the higher lord king of universe the snake, the long creator chineeses people use to celebrate this divinity as Qiulong or as Qiuniu long, as Fuzan long as Fucan long or Qinglong otherwide as Tian long or as Yin long Jiao long, Yu long or Feilong they celebrates all the dragun creator of China they celebrate the true of their kingdoms but there is only one single snake creator in each kingdoms it is not Shenlong the cosmic snake manifestation of the cosmic force neither lord god Huanglong the manifestation of the cosmic void but it is the same long creator that we celebrate each kingdoms hve only one single one) great architect of the universe lord king of universe Yuanshi Tianzun Trascendant divine universal mother lorddess queen of universe Mazu, divine universal mother of the Bindu lorddess queen of universe Xiwang Mu, divin universal mother on expension phase lorddess queen of universe Wang Mu Nyang Nyang. divine universal énergy(scalaire énergy field universe lord king of universe Fenghuang, Cosmic lord divine universal (both universe and cosmos) lord king of universe Pangsu, Divine universal cosmic lingam (the sphere universe and cosmos) lord king of universe Tong Wang kong, omniscience creator of the 3 worlds lord of the 3 worlds god Long wang , omniscience destroyer of the 3 worlds lord of the 3 worlds god Erlang Shen, omniscience creator of the 3 worlds king of gods and goddesses) king of gods chief of heavens lord king god Lei Gong and his wife goddess lorddess queen goddess Dianmu.

Let us celebrate the nature ecosystem—embodied by the goddess Liu Meng—alongside the King of Gods, Lei Gong, who unfolds the universe's potential through the capacities of the natural world. He stands supreme among the gods of all post-Big Bang eras; by unleashing the universe's potential, he drives the other gods to action. It is his consort, the goddess Dian Mu, who implements these plans on the ground, organizing the gods in their respective tasks. From the time of Gondwana's drift—which gave rise to mountain ranges, mosses, and lichens—he oversaw a transition within Liu Meng's nature ecosystem: shifting from the warm climate of the Cambrian (influenced by Zhurong) to the cooler climate of the Ordovician (influenced by the god Gong Gong), a change driven by silicate weathering that diminished the greenhouse

La belle histoire du
PALEOZOIQUE
#2
L'Ordovicien


40°C
30°C


Nautiloid cephalopods
Multi-faceted trilobites
Ostracoderms
graptolites
orogenèse ou orogénie
chaine de montagnes
Erosion
Uplift
Erosion
South American/Antarctic Continents
African Continents
Magma
Magma
The Geologic Carbonate-Silicate Cycle
Feedback Cycles of the Carbonate-Silicate Cycle
Crise de l'ordovicien silurien
-445/-444 Ma
Disparition de 85 % des espèces
44
20
LATEST ORDOVICIAN-EARLIEST SILURIAN: 440 Ma
Modern echinoderms
PANTHALASSIC OCEAN
Baltica
Siberia
Kara
Iapetus Sea
Perunica
PROTO-TETHYS OCEAN
Avalonia
Caledonian Front
Armorica
Adria
Pontides
Hellenic
Taurides
RHEIC OCEAN
Laurentia
Mexican Terranes
South Pole
Gondwana Glaciation
Apulia
South China
Sanandaj
NW Iran
C Iran
South America
Arabia
Helmand
ICE
South Tibet
North Tibet
Kara-koram
India
Antarctica
OCEAN
Mid-ocean rift
Subduction
GONDWANA Supercontinent
LAURUSSIA Supercontinent
HUN Superterrane
CIMMERIA Superterrane
Other

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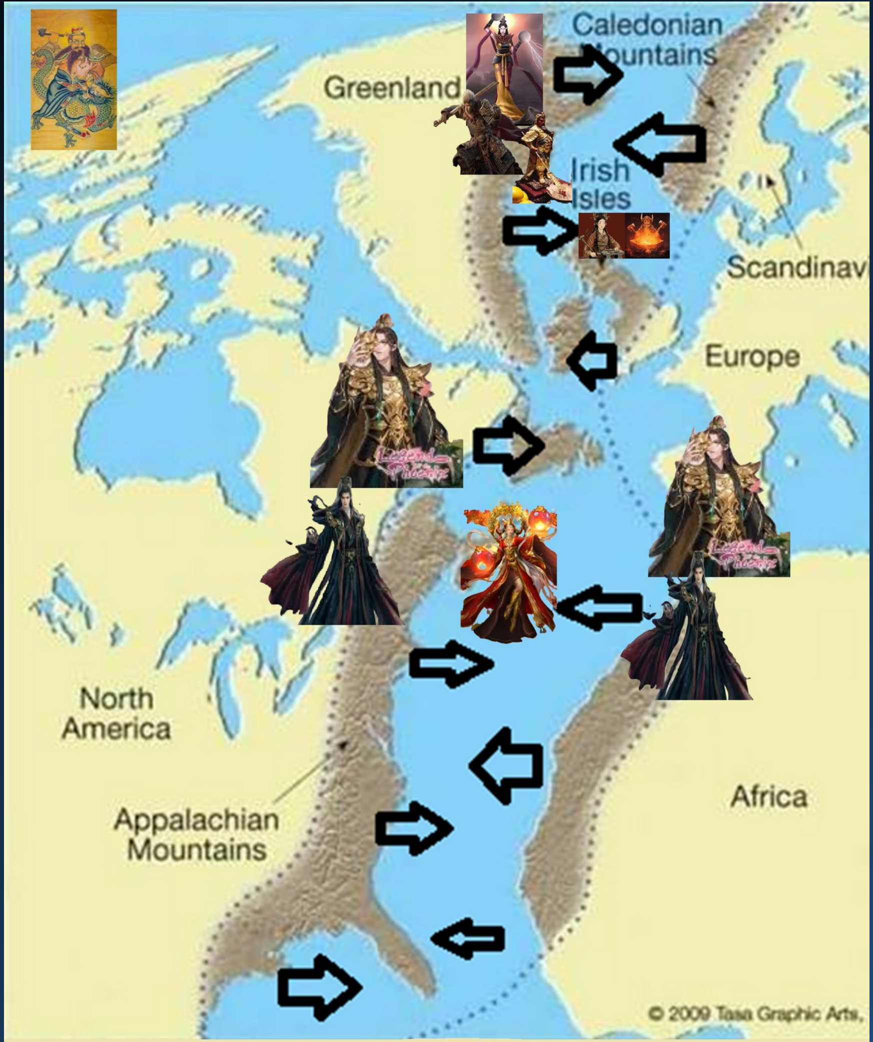
Let us celebrate the Earth—specifically the nature ecosystem embodied by the Goddess Liu Meng—alongside the King of Gods, Lei Gong, the supreme deity presiding over the post-Big Bang era (the central axis, the Alpha and Omega). He unfolds the universe's potential through the nature ecosystem of Liu Meng, instigating changes ordained by the Goddess Chang Yong. He is the intelligence working to unleash this cosmic potential, while his consort, the Goddess Dianmu, executes the work on the ground, organizing the other gods to carry it out. Harnessing the combative vitality of Lord Guan Di—illuminated by the wisdom of Lord Sun Wukong—he drives continental plate tectonics, shaping and fracturing continents to reorganize them and generate accretion (facilitated by Lord Zao and the Goddess Chang Mu) at plate boundaries. This process gave rise to mountain ranges such as the Appalachians and the highlands of Ireland and Scotland, as well as formations in South America. During this orogenesis, astronomical quantities of silicate rocks (such as basalt and granite)—capable of absorbing vast amounts of CO2—were uplifted. The rains brought by Lord Yu Shi washed these silicates into rivers and oceans, where they reacted to form limestone. Subsequently, lichens and mosses accelerated erosion and the silicate reaction, further intensifying the process; as a result, atmospheric CO2 levels dropped from 4,000 ppm to under 2,000 ppm, thereby diminishing the greenhouse effect. These are the transformations of Houtu—the Goddess of Earthly Matter within Liu Meng—as she reshapes her own visage. Liu Meng—an order that mirrors the order found in nature—shifts from the warm equilibrium dominated by Zhurong to a cold equilibrium under the influence of Gong Gong. Temperatures plummet by 15 to 20°C, triggering a massive extinction event among fauna and flora; ancient trilobites, brachiopods, and graptolites vanish forever into the realm of Yan Luo (the underworld). This catastrophe acts as a catalyst for the creator god and his consort—the creative force driving the mechanisms of the Liu Meng ecosystem—to initiate the adaptation of surviving species, giving rise to new forms such as multi-faceted trilobites, nautiloid cephalopods, crinoids, and ostracoderms (the ancestors of fish).



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Let us celebrate the Earth's natural ecosystem alongside the Goddess Liu Meng and the King of Gods, Lord Lei Gong—the supreme deity presiding over the post-Big Bang phases (the central axis, the Alpha and the Omega). He unfolds the universe's potential through the natural ecosystem of Liu Meng, instigating changes in the order established by the Goddess Chang Yong. He represents the intelligence that works to unleash this cosmic potential, while his consort, the Goddess Dianmu, executes the work on the ground by organizing the other gods to carry it out. It is Dianmu who dispatches the God of Love, Niulang, to position himself between the American and Afro-European landmasses, enabling Zhinü—the active power of love—to draw these two continental blocks closer together. She brings forth Baimei Shen—representing non-sensory desire—between the tectonic plates, illuminating Guan Di and the forces of vitality and combativeness embodied by Lord Sun Wukong; these forces gain the strength to converge, fueling a phenomenon of creative accretion driven by Lord Zao and his creative counterpart, the Goddess Chang Mu, who thus give rise to the mountain ranges of Ireland and Scotland, the Appalachians, and the African ranges.

La
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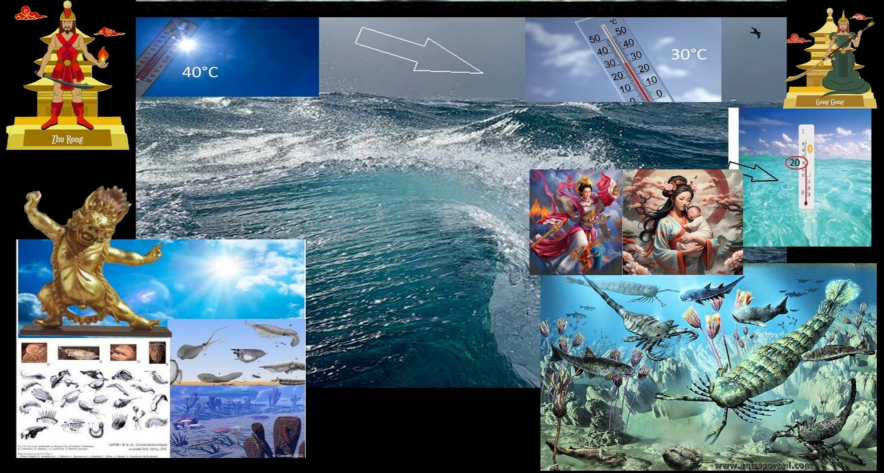
PALEOZOIQ''E
#2
L'Ordovicien



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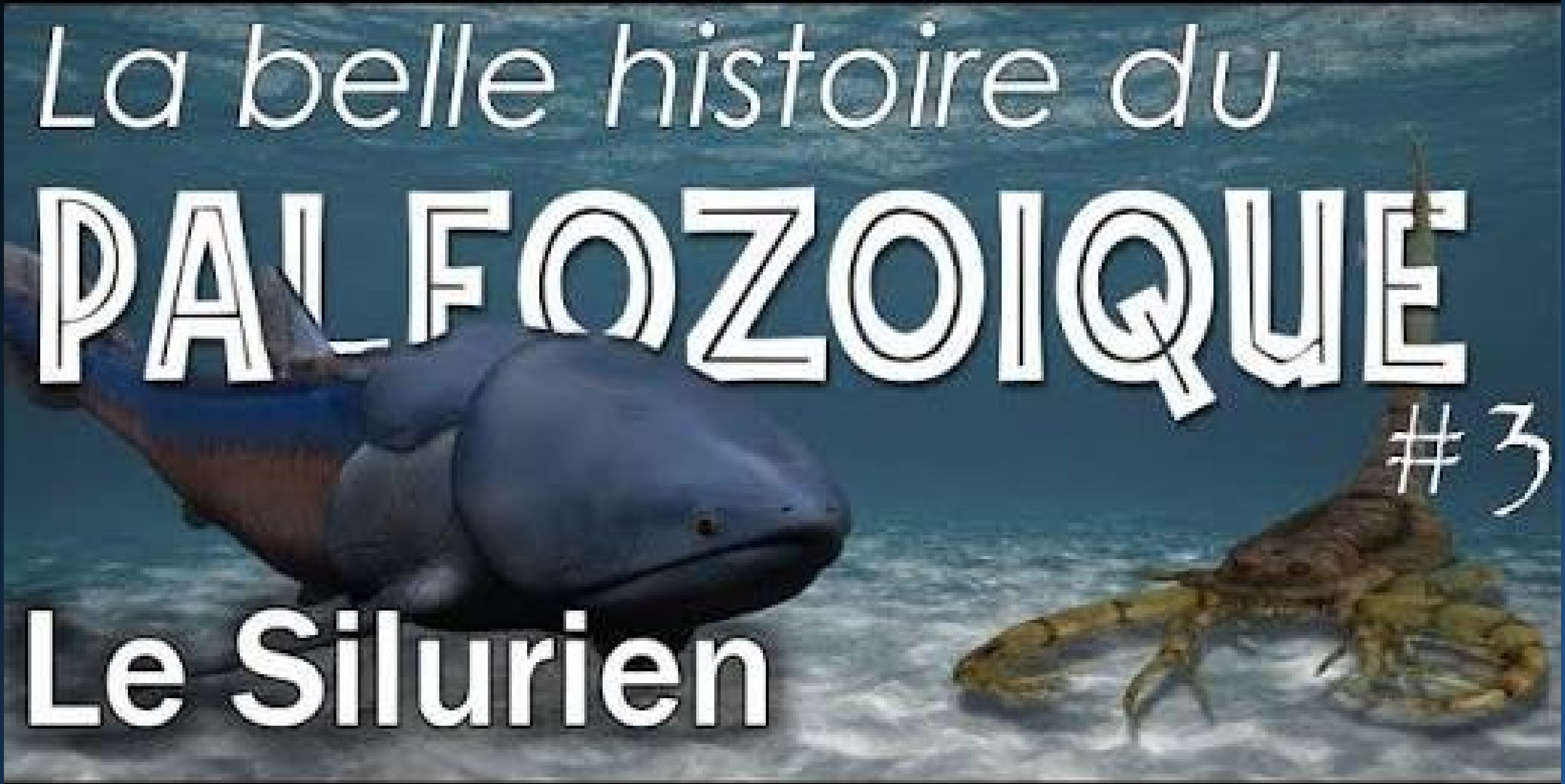
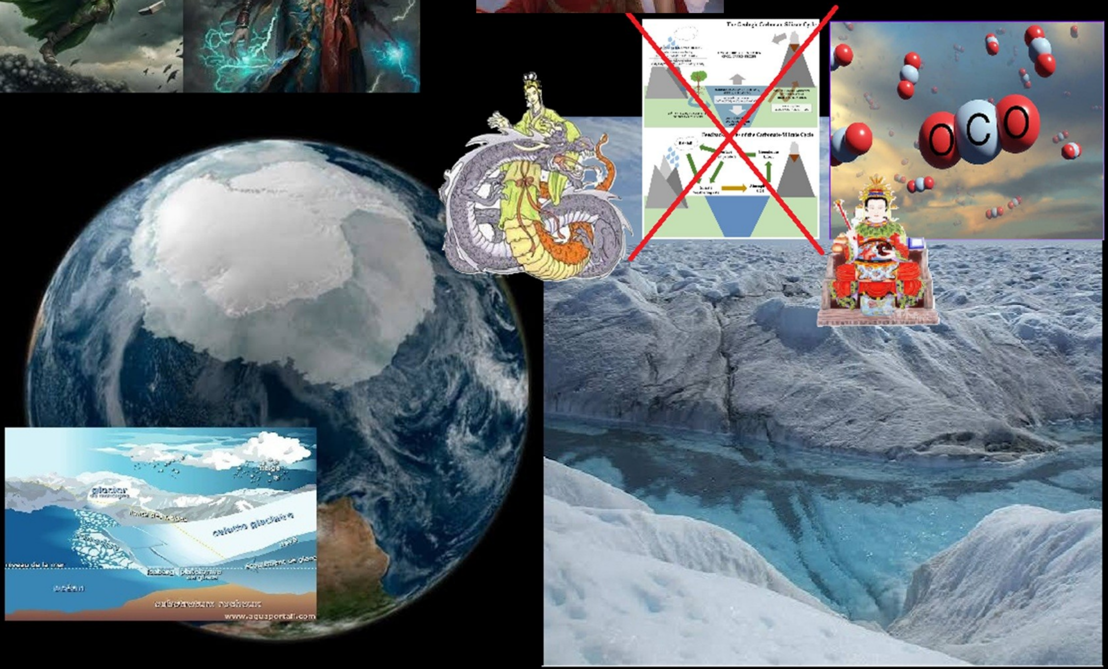
Let's celebrate the Earth Ecosystem Nature, Lorddess Goddess Liu Meng, with the King of Gods, Lord God Lei Gong, the highest Lord God of all after the Big Bang phases (central axis, alpha, and omega). He unleashes the potential of the universe through the ecosystem, causing changes in the order of Lorddess Goddess Chang Yong. He is the intelligence that works to unleash the potential in the universe, and his wife, Lorddess Goddess Dianmu, is the one who implements this on the ground, organizing the gods to do so. When the order of Chang Yong in Liu Meng, the ecosystem, shifts from the Cambrian to the Ordovician, it is primarily due to a radical change in the form of Lorddess Goddess Ba, representing fertility, within Liu Meng. We were in a balance under the domination of Zhurong, the calorific element, with ocean temperatures of 40°C, fertile to the creatures of Canbriem, the ancient Trilobites, graptolites, and brachiopods. But the entry into the influence of Gong Gong makes the ocean, until then fertile, totally hostile to these creatures and causes their disappearance. This is because Ba, fertility is no longer the same. So, around the new face of Lorddess goddess Ba in Liu Meng, the creator of creatures and his creative power finds himself forced to evolve the creatures towards an adaptation to the new form of fertility at a colder temperature. Caishen, who had suddenly withdrawn from the Cambrian creatures, causing their disappearance, to join Yan Luo, established death on the new foundation represented by Goddess Ba and became beneficial to the new creatures created by the creature creator and his creative power (the mechanism of nature's ecosystem). The order of Lorddess Goddess Chang Yong lost the Cambrian balance and regained it on a fertile Ordovician climate foundation. This is the action of Lei Gong; he unleashes the potential like a demiurge who triggers the dynamic. This dynamic forces all the gods to adapt like a demiurge.

The creator god—the intelligence that brings forth creatures—and his consort goddess—the active, creative power behind them—give rise to new species. One of their primary tools in this process is the goddess of sensual desire, Xuannü, who facilitates not only the reproduction of the species but also its evolution (through the mixing of genes).


La belle histoire du
PALEOZOIQUE
#3
Le Silurien



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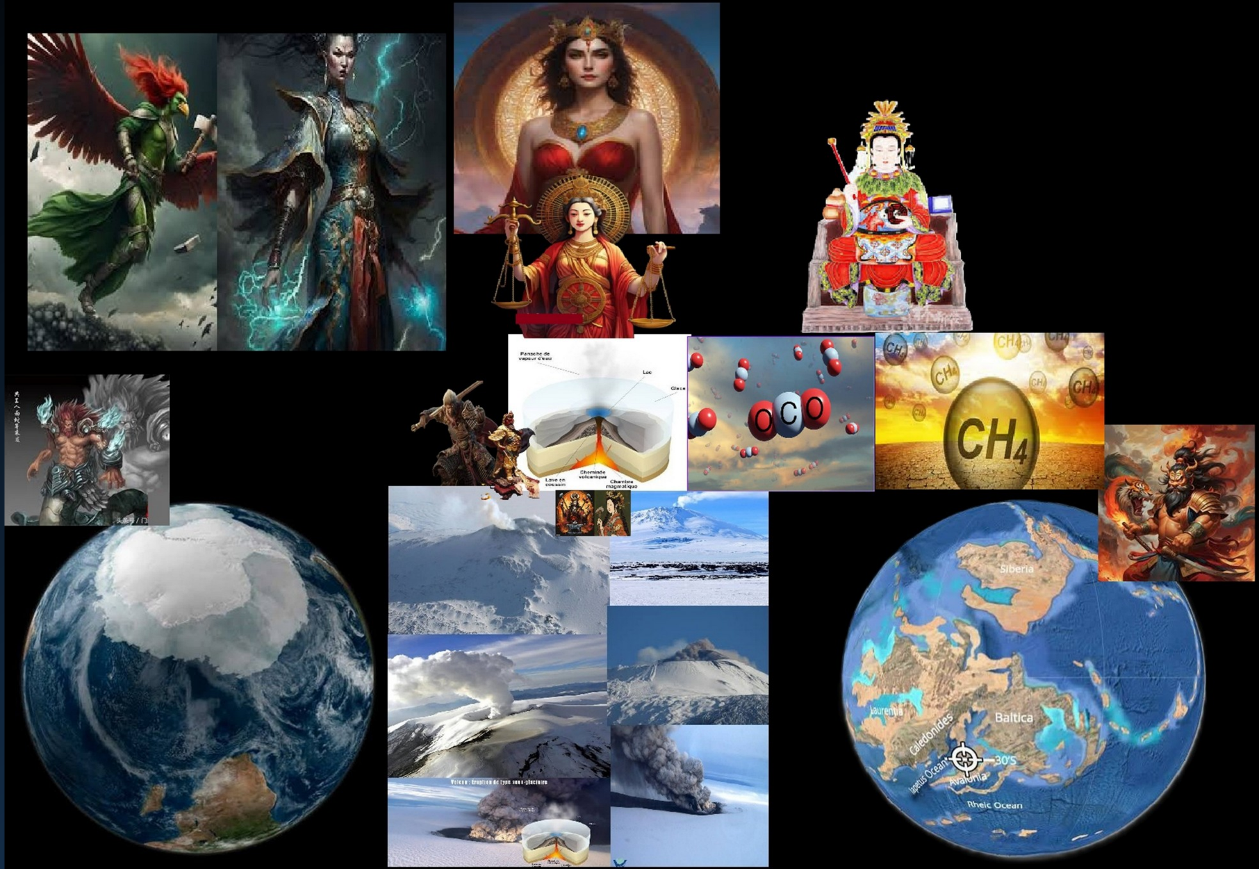
Let us celebrate the natural ecosystem of the planet—personified as the goddess Liu Meng—alongside the supreme deity who presides over the post-Big Bang era: Lord Lei Gong, the king-god responsible for deploying the universe's potentialities. His consort, the queen-goddess Dianmu, is the one who mobilizes the gods on the ground to execute the various tasks made possible by Lei Gong's deployment of these potentials. Lei Gong unfolds the universe's potential regarding the natural ecosystem of our planet—Liu Meng—and utilizes the cooling period of the Ordovician era as a springboard toward the Silurian. First, he employs the cold—manifested by the god Gong Gong—and its resulting ice caps to halt rock erosion and the associated weathering of silicates; consequently, carbon dioxide (a greenhouse gas that had been depleting, thereby weakening the greenhouse effect) ceases to be precipitated into the oceans and transformed into limestone. Thus, through Houtu, we see the natural ecosystem of Liu Meng in action. The Liu Meng natural ecosystem comprises the sum of interactions between the planet's constituents and its external environment (sun, stars, constellations, etc.) as well as its internal environment (chemical or biochemical reactions, interactions between creatures and their surroundings, climate, etc.). Within Liu Meng, Houtu undergoes transformations that alter the planet's face: Liu Meng transforms its atmosphere by transforming Houtu, and warms or cools itself by transforming Houtu...



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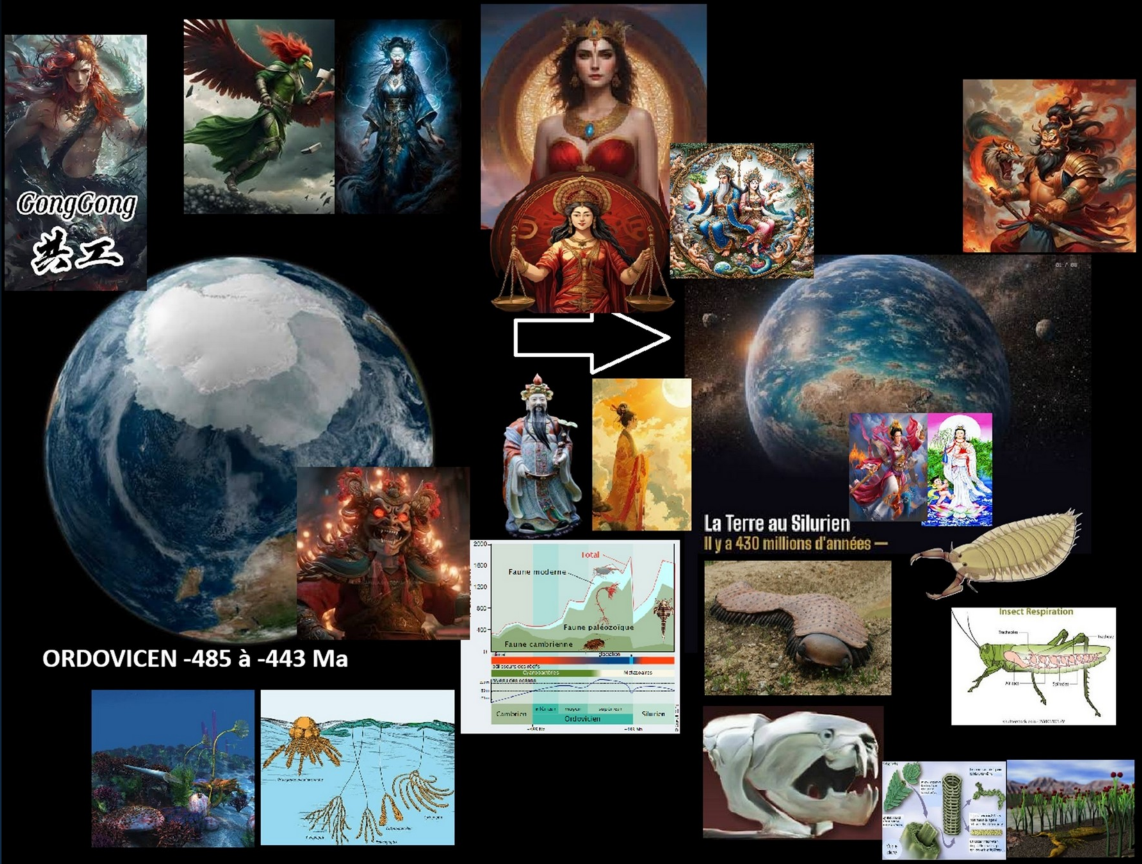

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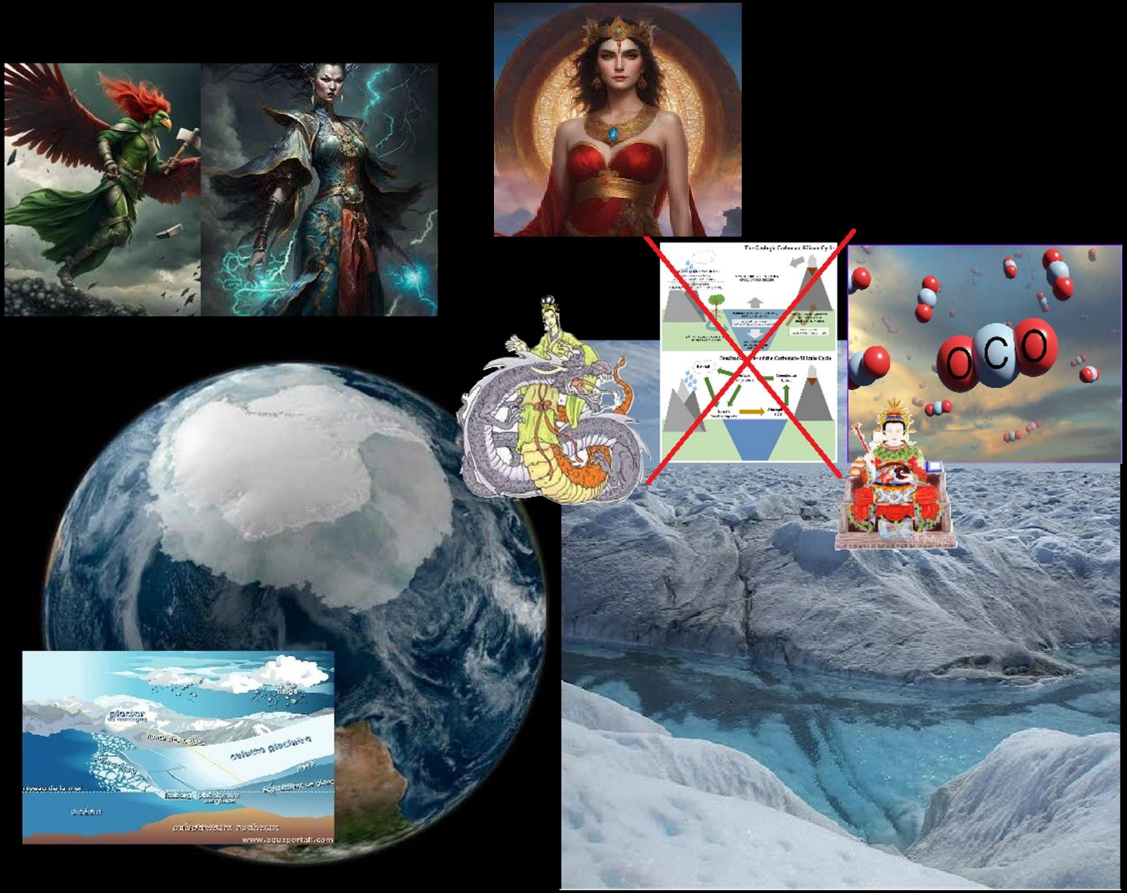
The creator god—the intelligence that brings creatures into being—and his consort goddess—the active, creative force behind them—give rise to new species. One of their primary tools for this is the goddess of sensual desire, Xuannü, who facilitates reproduction, alongside Bixia, the goddess of childbirth and evolutionary development (involving the mixing of genes).



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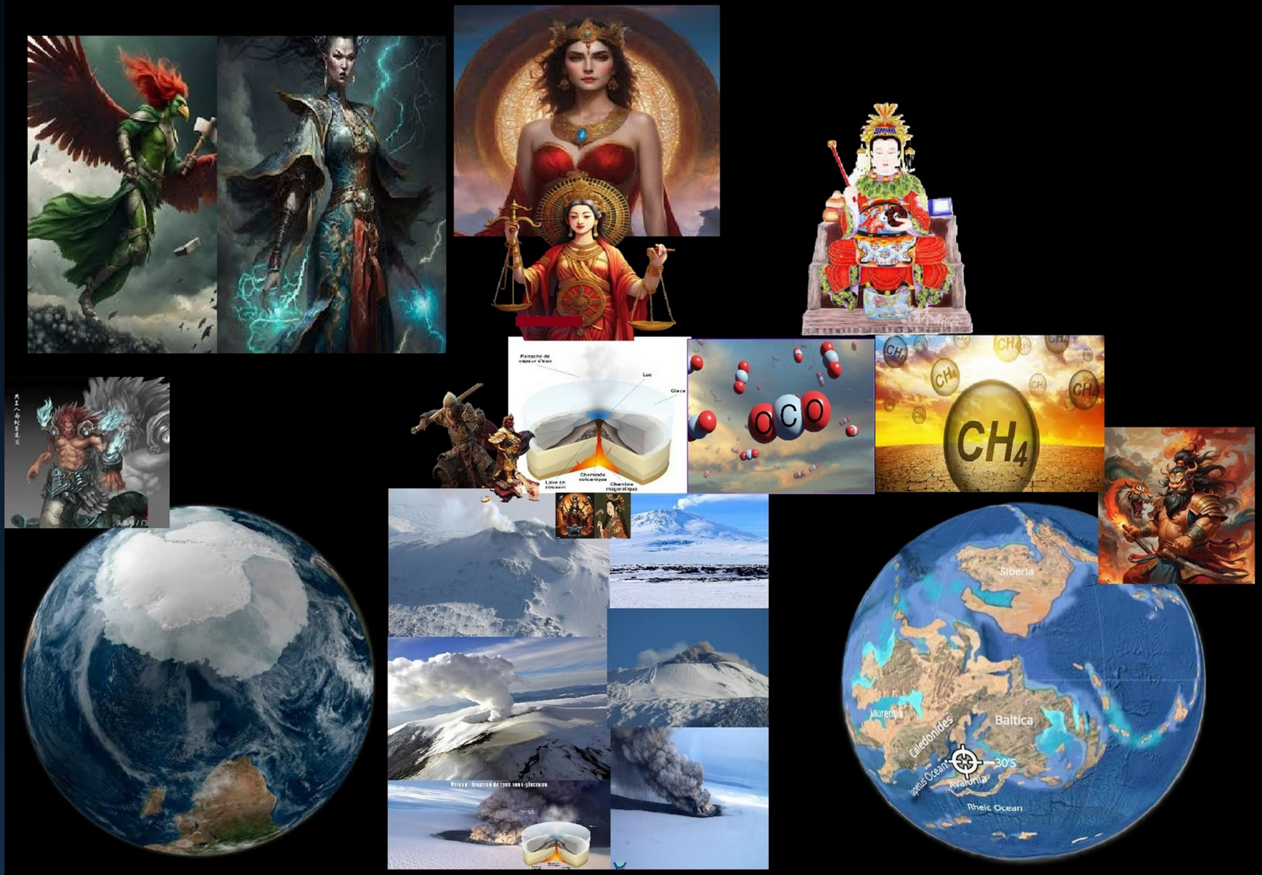

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Let us celebrate the nature ecosystem—embodied by the goddess Liu Meng—alongside the supreme deity who presides over the post-Big Bang era: Lord Lei Gong, the King-God responsible for deploying the universe's potentialities. His consort, the Queen-Goddess Dianmu, is the one who mobilizes the gods on the ground to execute the various tasks Lei Gong enables by unleashing these potentials. Lei Gong deploys the universe's potential regarding our planet's nature ecosystem (Liu Meng), utilizing the Ordovician cooling period as a springboard into the Silurian. With silicate weathering halted, Lei Gong employs volcanic activity to unleash the universe's potential within Liu Meng, allowing the planet to emerge from this mini-ice age—which lasted several million years—and transition into the Silurian. This shift moved the terrestrial ecosystem from the dominion of Lord Gong Gong (the element of cold) to that of Lord Zhurong (the element of heat). The forces of vitality and combativeness—celebrated in the figure of the God of War, Lord Guan Di—are guided by Lord Sun Wukong to act upon tectonic plates and trigger volcanic activity; Guan Di's vital force drives magma from the Earth's depths to the surface, fueling the creative accretion driven by Lord Zao and Goddess Chang Mu (also celebrated as deities of the hearth, for they forge unions). This volcanic accretion transforms the atmosphere by spewing methane (CH_4) and carbon dioxide (CO_2); the greenhouse effect intensifies, temperatures rise, and the climate shifts, wiping out a vast number of species (85% of marine life) and making way for new ones. Here again, it is the Goddess Houtu—representing molecular earthly matter—who undergoes transformation, notably through the actions of Lord Zao and Goddess Chang Mu upon Liu Meng, thereby altering its climate.

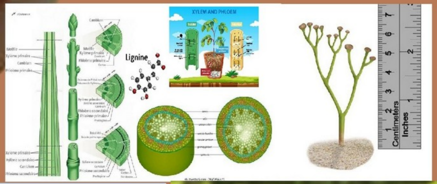
Through these same mechanisms, the vacuity (Nüwa) and Opulence (Fuxi) shape the soul creatures intertwined by Yu Long—who is simultaneously the long around Fuxi and the one around Nüwa.

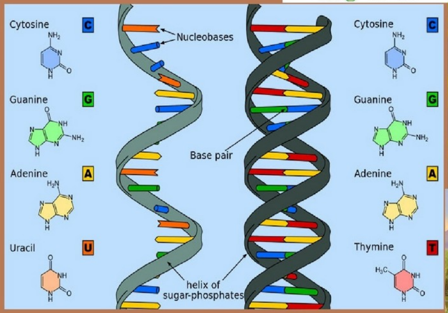
The interplay between Vacuity and Opulence evolves within plant life, which develops the ability to assimilate and transform lignin, thereby producing rigid stems—most notably in *Cooksonia*.

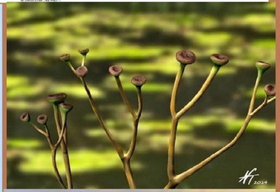
From the Opulence found in ocean and river waters—an abundance of life contrasted with the Void of oxygen scarcity—arises a desire to flourish on the shores of these bodies of water; these shores represent a Void (offering ample space for the waters' Opulence) where that Opulence can expand freely, much like during the Big Bang.

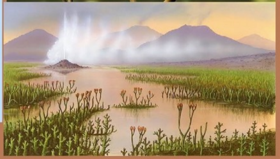
From the way the bonds between Fuxi and Nüwa are organized, we perceive the active, power creator of the "soul-species" consort—the wife goddess of the god creator of soul species who modelate these soul-creatures—and, behind her, the creative intelligence guiding her: the *Ghana* god, creator of soul-creatures (the creator of creatures is not a Spirit-god, but a *Ghana*).

Furthermore, through their expansion along the riverbanks, we see the vital force of Guan Di, alongside the King of the Gods, unfolding the plant kingdom's potential within the natural ecosystem.









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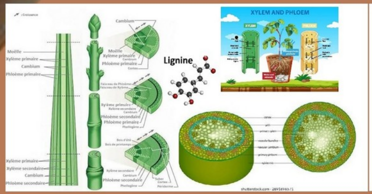
The expanding universe—governed by the Divine Universal Mother Wang Mu Nyang Nyang (who creates soul-bearing creatures) and the architect-king Yuanshi Tianzun—undergoes change during the creative process. This transformation stems from the "Long Creator"—the Supreme King of the Universe and the Alpha and Omega of all cosmic sovereigns. In his expansion, Yulong transforms into Wang Mu Nyang Nyang, thereby altering the universe's architecture. As he expands the cosmos, the King of Gods, Lei Gong, appears at its heart; he is the deity charged with unfolding the universe's potential—the supreme god of all post-Big Bang phases and the Alpha and Omega of those eras. It is Dianmu—his active power—who organizes the gods, favoring or disfavoring them to facilitate the unfolding of the universe's potential. Both Yulong and Lei Gong operate within the natural ecosystem of Liu Meng, specifically within the mechanism that creates soul-bearing creatures—a process involving the Creator God and his creative power (his consort). Together, they form an active mechanism within Liu Meng. The creative faculty of the Long Creator—and by extension, that of the universe and its architect, Long Wang—is manifested through this Creator God. This deity is the product of Long Wang's omniscience within the "waters below," serving as a tool to work within the "mixed waters" of the cosmos—the realm to which the Liu Meng ecosystem belongs. Through the Creator God and his active power, the forces of Emptiness (Nüwa) and Opulence (Fuxi) are intertwined to weave DNA and its components; throughout the evolution of species, every species represents a specific modification of the knot formed by Nüwa's Emptiness and Fuxi's Opulence. Yu Long is the "Creator Dragon"—embodying both Nüwa's dragon and Fuxi's dragon—who intertwines them and fosters their interaction to bring forth "soul creatures." He is the creator god of these soul creatures, emerging from the interplay between Fuxi and Nüwa (who are themselves often regarded as the creator deities of living beings). Following the genesis of biochemical life in the mud (alongside Nüwa)—which gave rise to the creator of creatures—they were reconfigured into various species; these species would serve, among other things, to unlock Liu Meng's potential. Through these same mechanisms, the Void (Nüwa) and Opulence (Fuxi) shape the soul creatures intertwined by Yu Long—who is simultaneously the serpent coiled around Fuxi and the one around Nüwa. The interplay between Void and Opulence evolves within plant life, which develops the ability to assimilate and transform lignin, thereby producing rigid stems—most notably in *Cooksonia*. From the Opulence found in ocean and river waters—an abundance of life contrasted with the Void of oxygen scarcity—arises a desire to flourish on the shores of these bodies of water; these shores represent a Void (offering ample space for the waters' Opulence) where that Opulence can expand freely, much like during the Big Bang. From the way the bonds between Fuxi and Nüwa are organized, we perceive the active, creative power of the "soul-creature" consort—the spouse of the god who fashions these soul-creatures—and, behind her, the creative intelligence guiding her: the *Ghana* god, creator of soul-creatures (the creator of creatures is not a Spirit-god, but a *Ghana*). Furthermore, through their expansion along the riverbanks, we see the vital force of Guan Di, alongside the King of the Gods, unfolding the plant kingdom's potential within the natural ecosystem.

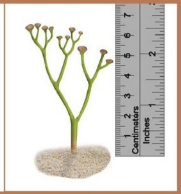
During the Silurian period, through these same mechanisms of interaction between "Night" Jiutian Xuannü inside of who Tian Long knots itself into all what is created from Night and "Darkness," Yan Wang inside of who Fucan Long Knots into all what is created from darkness, we can see the emergence of the god creator of "Soul creatures"soul species : the nexus between Night Jitian Xuannü and Darkness Yan Wang forms a living plant-like being. In certain species, this being evolves the ability to synthesize lignin via photosynthesis, developing a vascularized stem system

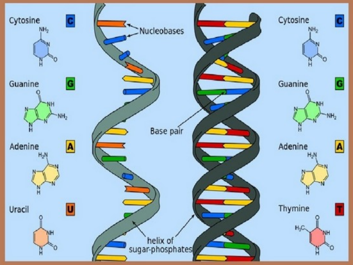
—an architecture (reminiscent of Yuanshi Tianzun) that organizes the low-density Night (associated with Jiutian Xuannü, into which Tianlong weaves itself) and the high-density Darkness (associated with Yan Wang, into which Fucanlong weaves itself).

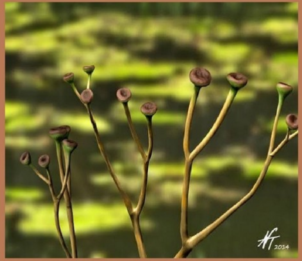
Yulong—embodying both Tianlong and Fucanlong—intertwines Jiutian Xuannü and Yan Wang throughout this expansion, interacting, making them creator; thus, Night and Darkness organize into the first stemmed plants, the *Cooksonia*.

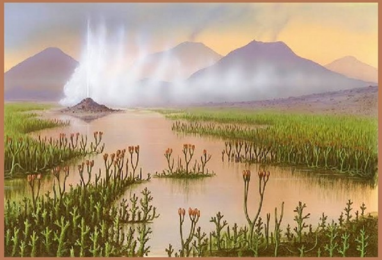
These represent the Yuanshi Tianzun architecture, structuring zones of Night and Darkness together.











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The expanding universe—governed by the Queen of the Universe (the Divine Universal Mother, Wang Mu Nyang Nyang, who creates soul-bearing creatures) and the Lord King of the Universe (Yuanshi Tianzun)—undergoes change during the creation process. This transformation stems from the "Dragon Creator"—the Supreme King of the Universe and the Alpha and Omega of all cosmic kings and queens. In his expansion, he manifests as Yulong, who transforms into Wang Mu Nyang Nyang, thereby altering the universe's architecture. As he expands the universe, the King of Gods—Lei Gong—is visible at his core; Lei Gong is the deity responsible for unfolding the universe's potential, the supreme god of all post-Big Bang phases, and the Alpha and Omega of those phases. It is his active power, Dianmu, that organizes the gods—favoring or disfavoring them—to unleash the universe's potential. Both Yulong and Lei Gong operate within the natural ecosystem of Liu Meng, specifically within the mechanism that creates soul-bearing creatures: the Creator God and his creative power (his consort). They function as a mechanism within Liu Meng, the natural ecosystem. The creative faculty of the Dragon Creator—which is also that of the universe and its architecture, Long Wang—can be perceived through the Creator God. This god is the product of Long Wang's omniscience within the waters below; he serves as the tool for working with the "mixed waters" of the cosmos—the realm to which the Liu Meng ecosystem belongs. Through the Creator God and his active powers—Jiutian Xuannü (representing low density and "Night") and Yan Wang (representing high density and "Darkness")—these forces are intertwined to weave DNA and its components. Throughout the evolution of species, every species represents a modification of the knot formed between the Night (Jiutian Xuannü) and the Darkness (Yan Wang). Yu Long is the Creator Dragon who embodies both Fucan Long (associated with the darkness of Yan Wang) and Tian Long (associated with the night of Jiutian Xuannü). He binds them together, fostering interaction and acting as the creator of "soul creatures" through them; he is the creator god of soul creatures who emerges from the interplay between Jiutian Xuannü and Yan Wang—following the birth of biochemical life from the primordial mud. Through this process, they are reassembled within DNA into various species that serve, among other things, to unlock Liu Meng's potential.

During the Silurian period, through these same mechanisms of interaction between "Night" and "Darkness," we see the emergence of the "Soul Creature" creator: the nexus between Night and Darkness forms a living plant-like being. In certain species, this being evolves the ability to synthesize lignin via photosynthesis, developing a vascularized stem system—an architecture (reminiscent of Yuanshi Tianzun) that organizes the low-density Night (associated with Jiutian Xuannü, into which Tianlong weaves itself) and the high-density Darkness (associated with Yan Wang, into which Fucanlong weaves itself). Yulong—embodying both Tianlong and Fucanlong—intertwines Jiutian Xuannü and Yan Wang throughout this expansion, acting as a creative force; thus, Night and Darkness organize into the first stemmed plants, the *Cooksonia*. These represent the Yuanshi Tianzun architecture, structuring zones of Night and Darkness together. Here, we see the creator god of biochemical life spring into action, giving rise to the "creature creator" and his consort—a creative power that emerges alongside the first biochemical cells. They come into existence and begin to drive the evolution of the genome.

He thus binds Pan Long together with its space-reorganizing power,his legitim wife goddess, Yulong Knots them together making them interacting turning them into creator

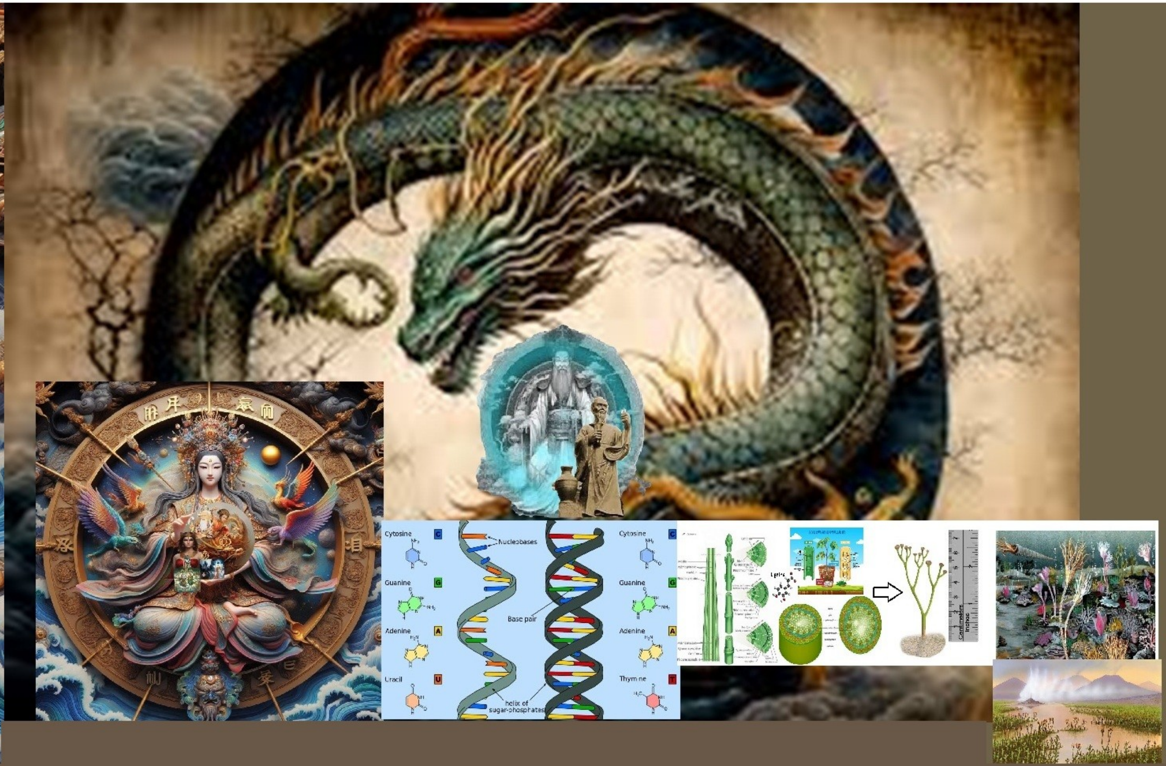
During the process of creation of souls species the god creatorof soul species emerges from these reorganizations of Pan Long space-time. Each soul creatures are a fraction of Pan long knottes by Yu Long as soul creatures and they evoluate species evolution but it is also a little fraction of space time Pan Long who evoluate inside of his reality univers and cosmos space and time knotted togheter.

The birth of biochemical life in the primordial sludge—which gives rise to the Pan Long creature-creator—his active power recomposes fragments of his own essence into DNA and subsequently into various species; these species serve (among other purposes) to unlock the potential of Liu Meng.

Through these same mechanisms, space-time gives rise to the ability in plants to transform lignin, resulting in *Cooksonia*—a manifestation of universal and cosmic space-time configurations in the form of a stemmed plant.

These were the first plants to possess rigid stems capable of supporting their own weight, allowing them to populate the shores of bodies of water.

Thus, at the heart of the active power that creates soul creatures, we see Pan Long’s consort, while at the heart of Pan Long itself lies the intelligence that creates the



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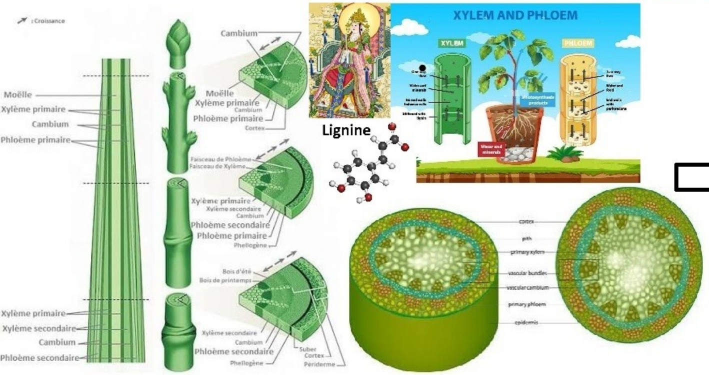
Croissance
Moëlle
Xylème primaire
Cambium
Phloème primaire
Cortex
Faisceau de Phloème
Faisceau de Xylème
Xylème secondaire
Phloème secondaire
Phellogène
Bois d'été
Bois de printemps
Suber
Cortex
Périderme
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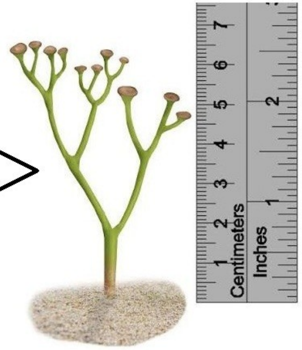
Centimeters
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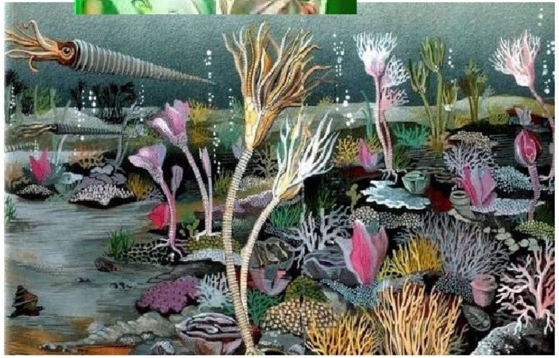

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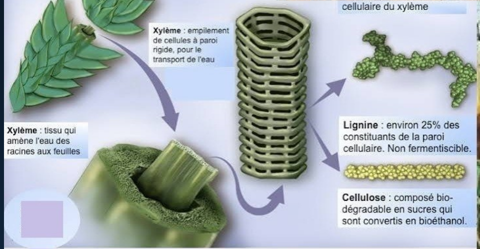
Selaginella
cellulaire du xylème
Xylème : empilement de cellules à paroi rigide, pour le transport de l'eau
Xylème : tissu qui amène l'eau des racines aux feuilles
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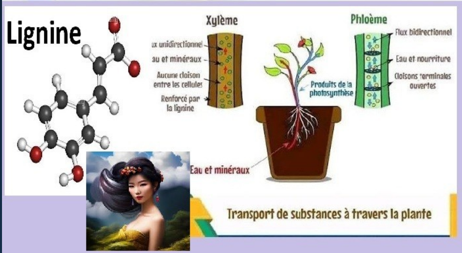
Cellulose : composé bio-dégradable en sucres qui sont convertis en bioéthanol.


Lignine
Xylème
ux unidirectionnel
au et minéraux
Aucune cloison entre les cellules
Renforcé par la lignine
Produits de la photosynthèse
Phloème
Flux bidirectionnel
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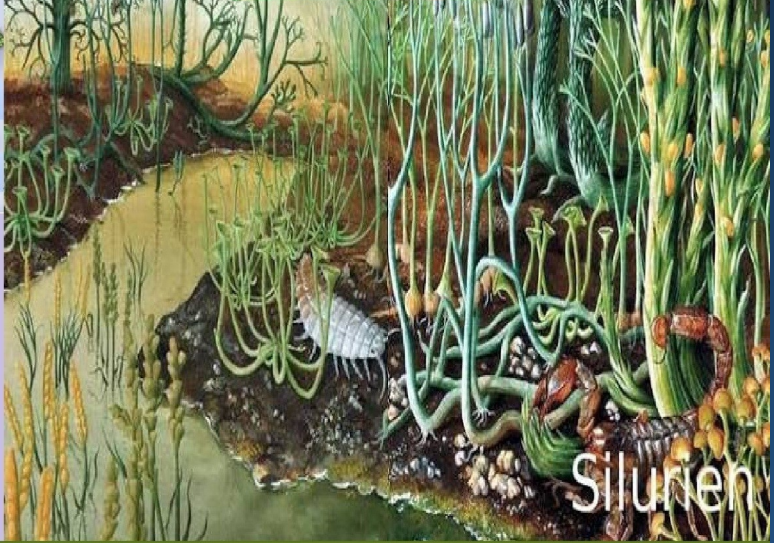

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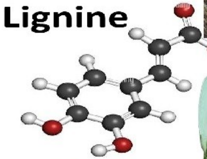
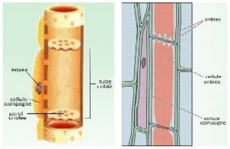
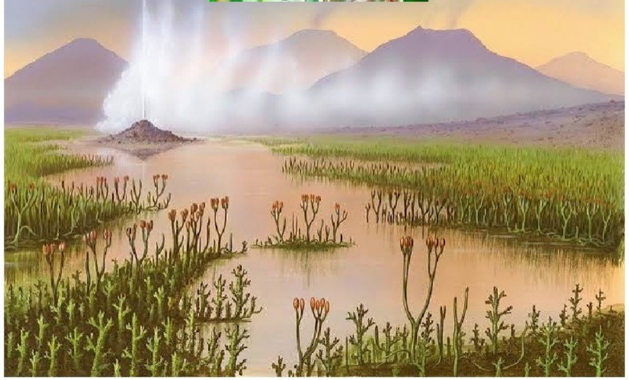
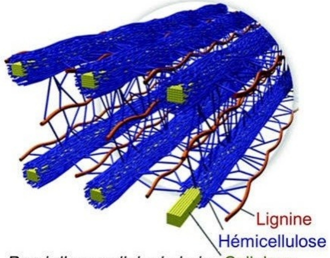
Lignine





vue au microscope des tubes criblés





Paroi d'une cellule de bois

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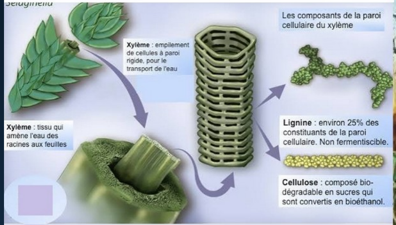
Selaginella
Les composants de la paroi cellulaire du xylème
Xylème : empilement de cellules à paroi rigide, pour le transport de l'eau
Xylème : tissu qui amène l'eau des racines aux feuilles
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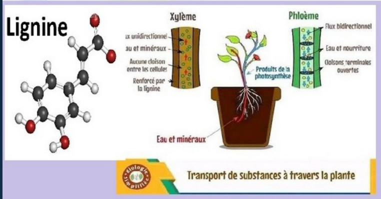
Lignine
Xylème
ux unidirectionnel
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Aucune cloison entre les cellules
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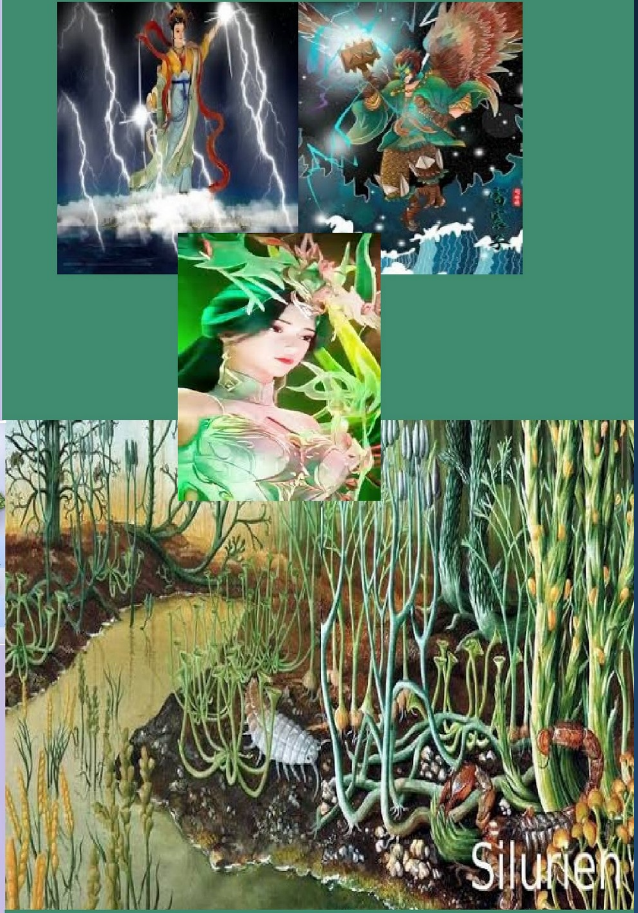

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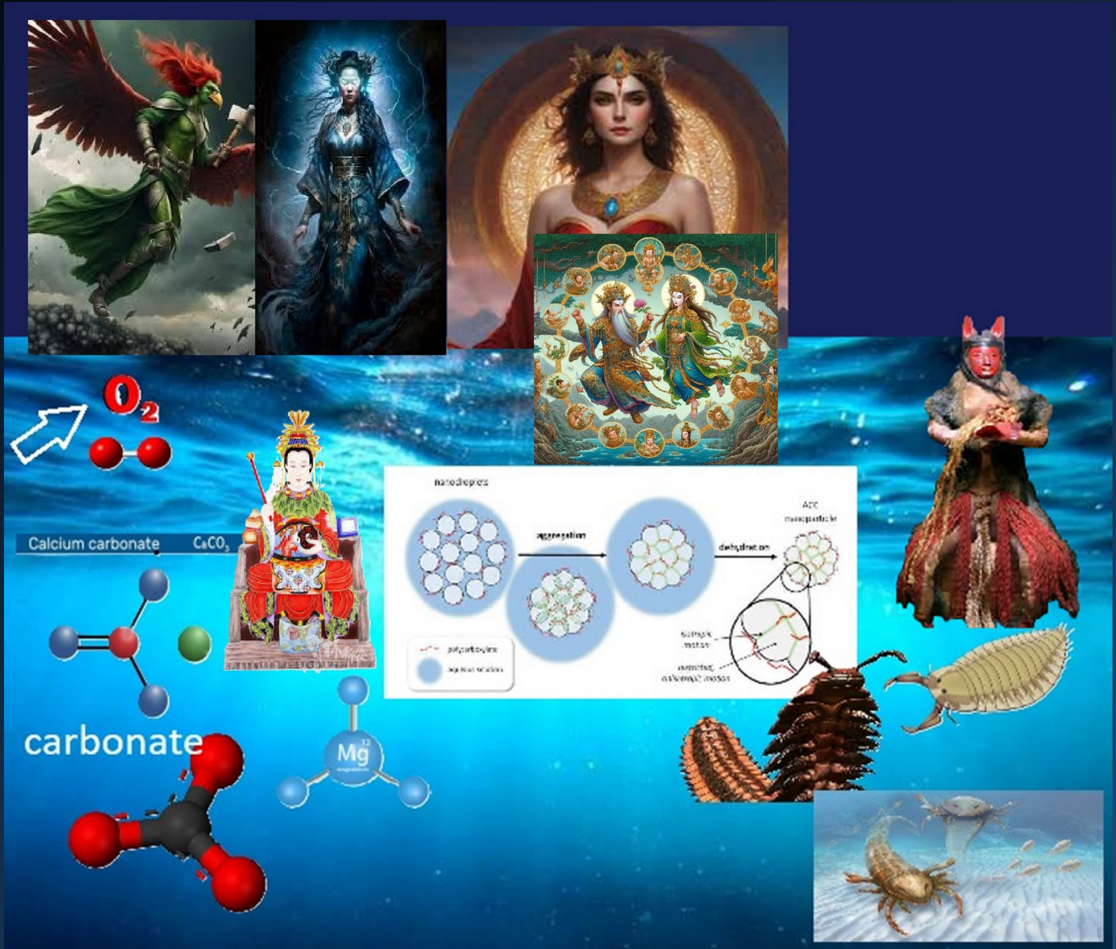
Let us celebrate the Creator God—the maker of living beings—and His active, creative power; these beings are vital mechanisms within our planet's natural ecosystem. Lord/Goddess Liu Meng possesses the capacity to develop biochemical entities—bacteria, plants, animals, and cognitive beings (such as humans on this planet). These beings also serve as tools for the King of Gods, Lord Lei Gong, to unlock the potential of the planet's natural ecosystem—a facet of the universe's own potential. While the Creator devises the means to actualize this potential, Dianmu organizes the gods on the ground, working alongside the Creator to implement these transformations. Thus, Lei Gong utilizes the Creator's invention—the synthesis of lignin—to develop rigid stems capable of withstanding gravity. This innovation prompts certain plants to develop vascular systems, thereby transforming the face of Liu Meng: vegetation can finally rise toward the sky, breathe open air, and flourish outside the water. Continental shores begin to teem with vegetation—marking the phase preceding the advent of forests.



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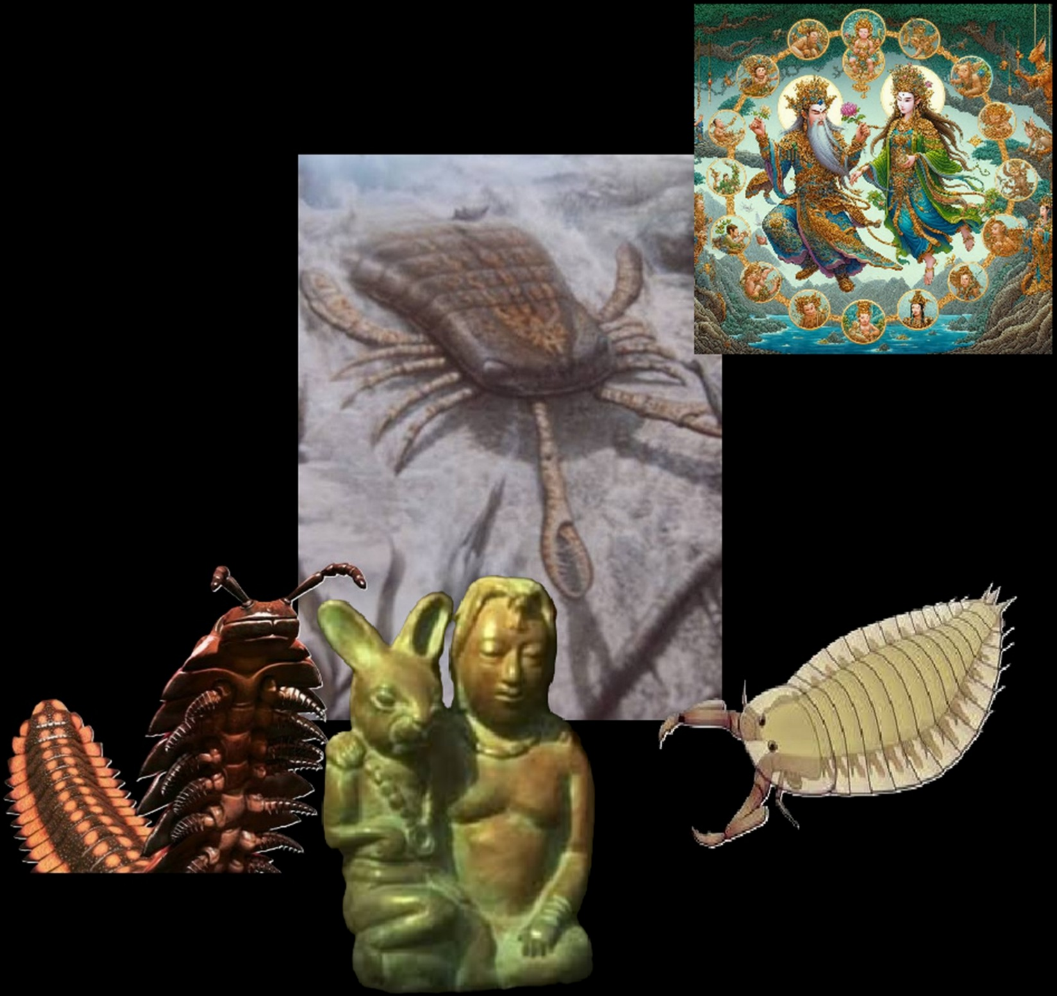

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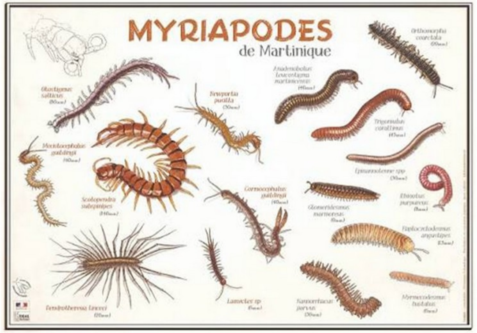
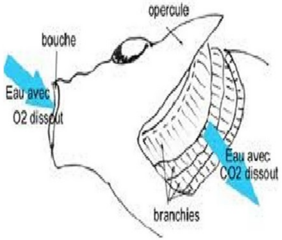
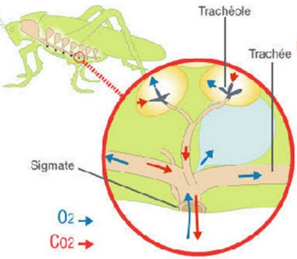
Let us celebrate the deity Tu Er Shen alongside the Creator—the one who brings creatures into existence—and his consort, the Goddess whose active power enables this creation.

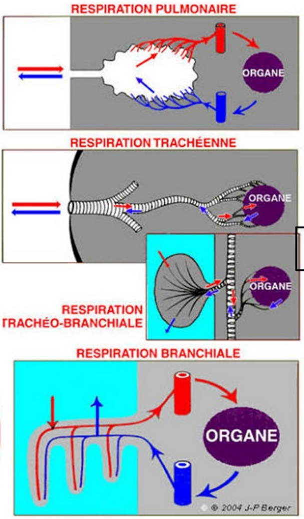
Under the influence of the living *Ghana*—the Creator of creatures (a *Ghana* that remains active in the universe, unlike the Big Bang, which is currently an inactive spiritual force)—Tu Er Shen evolved within the predator-prey dynamic. To survive, he developed armor for protection against predators, as well as tools—such as pincers, hooks, and reinforced mouthparts—designed to shatter such shells.

3
Ancestral
3
Tu er Shen
兔兒神
Ninguna forma de amor será castigada cuando el gran dios Conejo esté presente. Es la prueba de que lo gentil y suave vence a lo violento y lo grosero.


MYRIAPODES
de Martinique


opercule
bouche
Eau avec O2 dissout
Eau avec CO2 dissout
branchies


Trachéole
Trachée
Sigmate
O2 →
Co2 →


RESPIRATION PULMONAIRE
ORGANE
RESPIRATION TRACHÉENNE
ORGANE
ORGANE
RESPIRATION TRACHÉO-BRANCHIALE
RESPIRATION BRANCHIALE
ORGANE
© 2004 J-P Berger

Arachnides primitives

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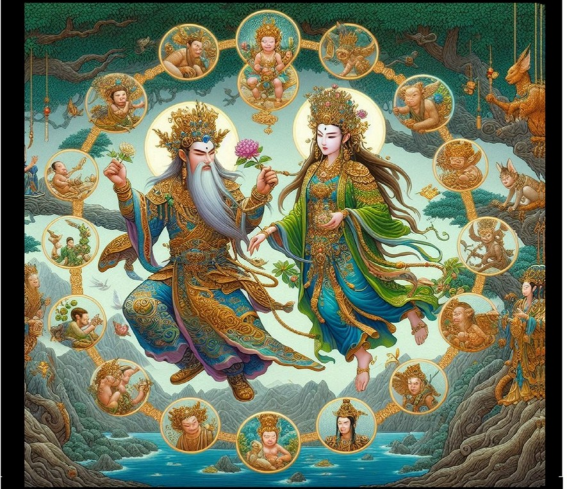

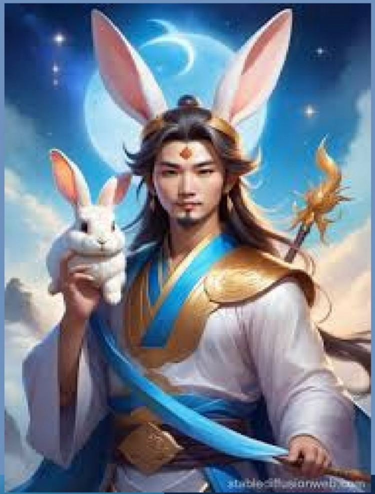

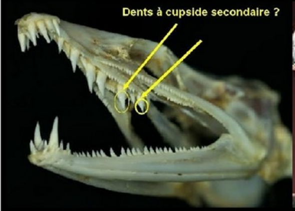

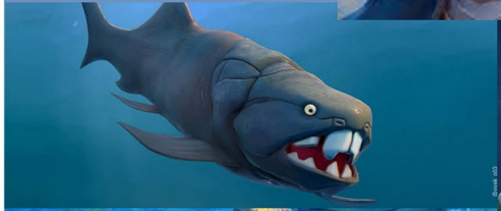

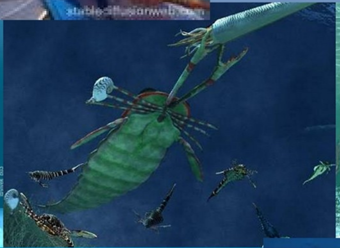

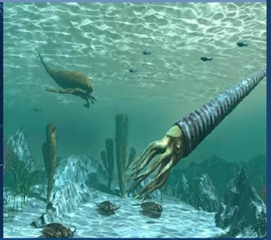

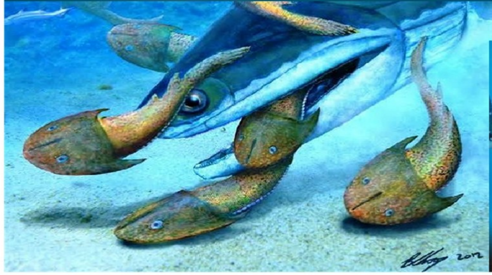

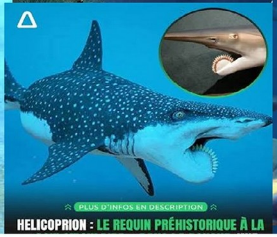
PLUS D'INFOS EN DESCRIPTION
HELICOPRION : LE REQUIN PRÉHISTORIQUE À LA

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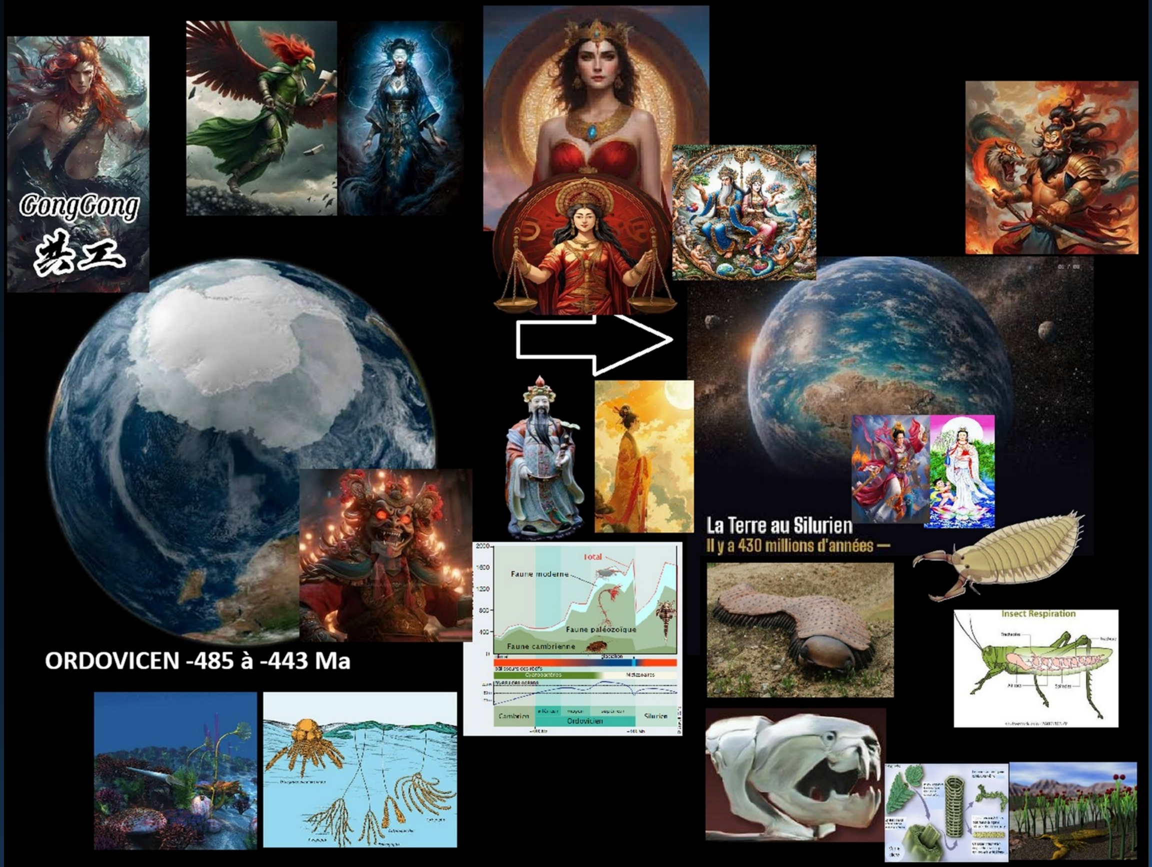
Let us celebrate the deity Tu Er Shen alongside the Creator—the "Ghana"—and his consort, the Goddess who embodies the creative power that brings creatures into existence.

Under the influence of the living "Ghana"—the Creator of creatures (who is not merely a dormant spiritual force like the Big Bang, but an active presence in the universe)—evolution unfolds: when certain creatures sought to develop protective armor, the Creator conceived it and dispatched his consort—his creative power—to bring it into reality. In turn, predators sought ways to shatter that armor; the Creator then conceived jaws and skeletal structures, again sending his goddess-consort to manifest them. The result was that Tu Er Shen evolved alongside the first vertebrates and the first jawed fish. Fish could now bite, tear off chunks of flesh, manipulate objects, and diversify their diets.



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Let us celebrate the nature ecosystem—embodied by the goddess Liu Meng—alongside the supreme deity who presides over the post-Big Bang era: Lord Lei Gong, the king-god responsible for deploying the universe's potentialities. His consort, the queen-goddess Dianmu, is the one who mobilizes the gods on the ground to execute the various tasks made possible by Lei Gong's deployment of these potentials. Lei Gong unfolds the universe's potential regarding the nature ecosystem of our planet (Liu Meng) and utilizes the cooling period of the Ordovician as a springboard toward the Silurian—a transition that nonetheless entails the extinction of 85% of marine species. In doing so, Lei Gong and Dianmu catalyze the actions of the creator god and his consort—the goddess of creative power—who operate within Liu Meng as vital faculties of that very ecosystem. The creatures that had flourished (under the influence of Caishen) during Gong Gong's reign were shaped by the fertility of the goddess Ba; however, as Goddess Ba—the embodiment of fertility—withdrew her influence from these creatures, they fell under the dominion of Zhurong. Caishen, the spirit of prosperity, followed suit, abandoning the Ordovician creatures; these creatures ultimately entered the realm of Yan Luo (Death) before moving on to the specific realms destined for their kind. As Caishen followed the path of fertility, the creator god and goddess began producing new creatures adapted to the new form of prosperity—one grounded in the transformed nature of Goddess Ba. Evolution thus gave rise to new species: jawed fish, stemmed plants, animals with shells or pincers, and the first systems allowing animals to breathe air outside of water. It was under the mandate of the goddess Chang Yong that Lei Gong and Dianmu facilitated the transition from the Ordovician equilibrium to that of the Silurian.

The creator god—the intelligence that brings creatures into being—and his consort goddess—the active, creative force behind them—give rise to new species. One of their primary tools for this is the goddess of sensual desire, Xuannü, who facilitates reproduction, alongside Bixia, the goddess of childbirth and evolutionary development (involving the mixing of genes).

SIBERIA
KAZAKH
Laurentia
Equator
30°S
60°S
420 Ma (Dévonien inférieur)
Lei Gong in Chinese mythology

L'EFFET DE FOEHN
VERSANT AU VENT
VERSANT SOUS LE VENT

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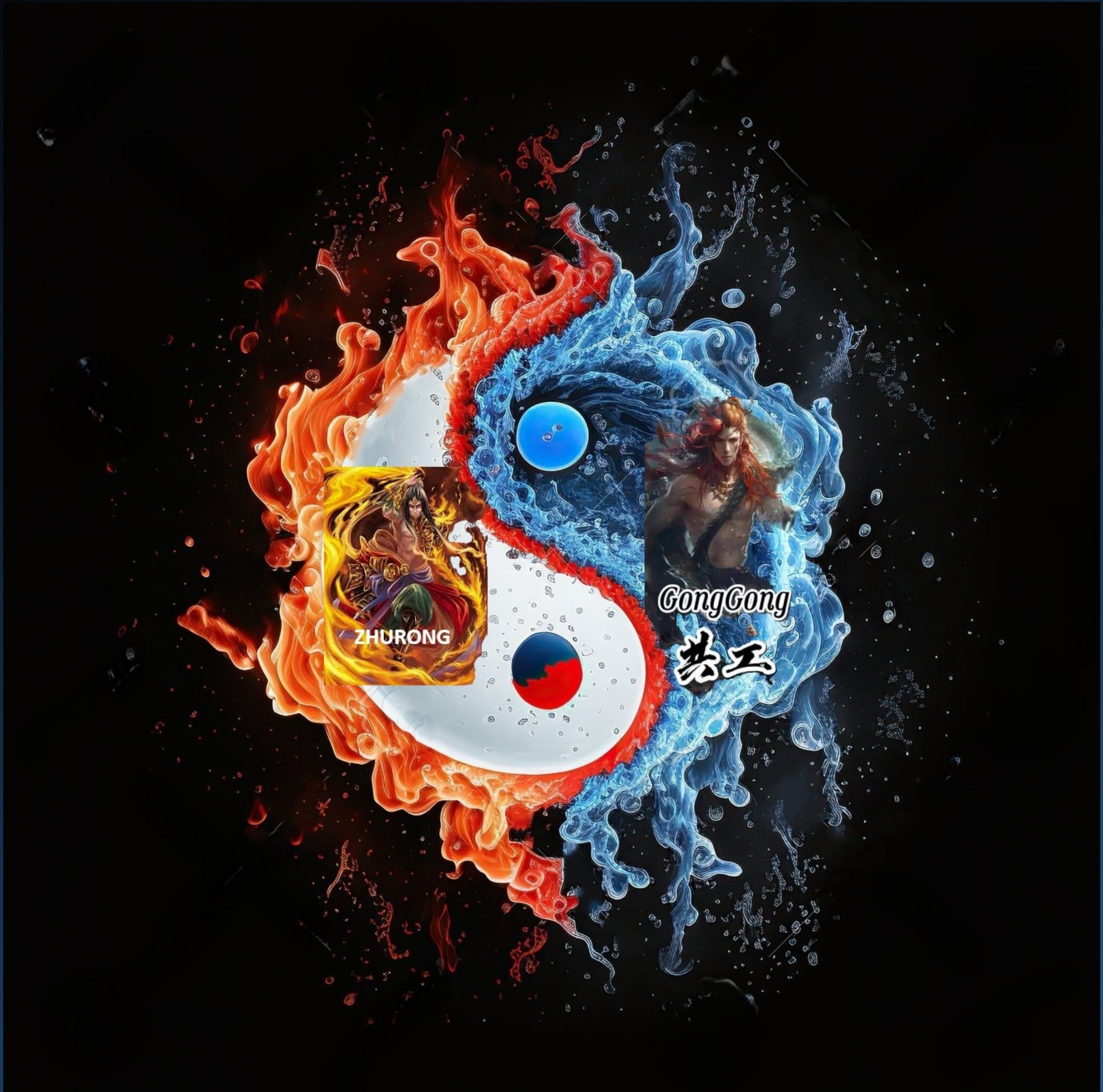
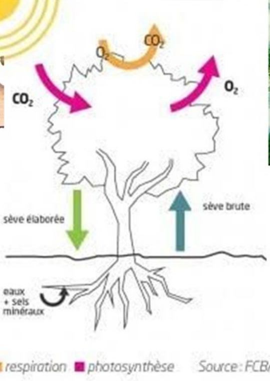
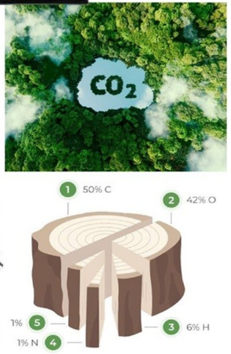
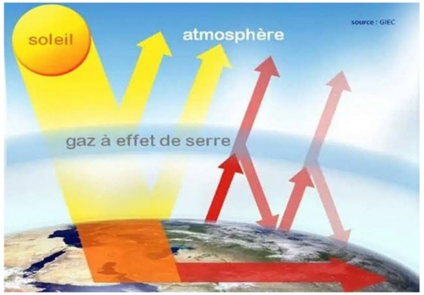
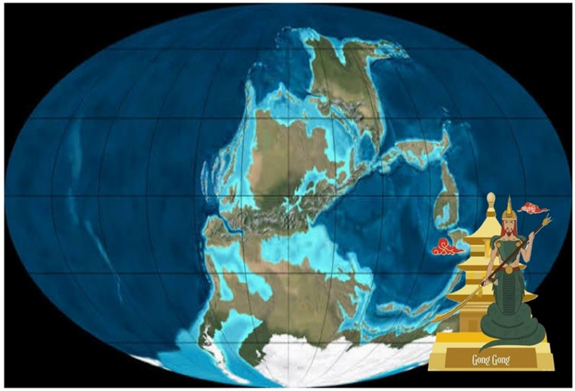

ZHURONG
GongGong
共工









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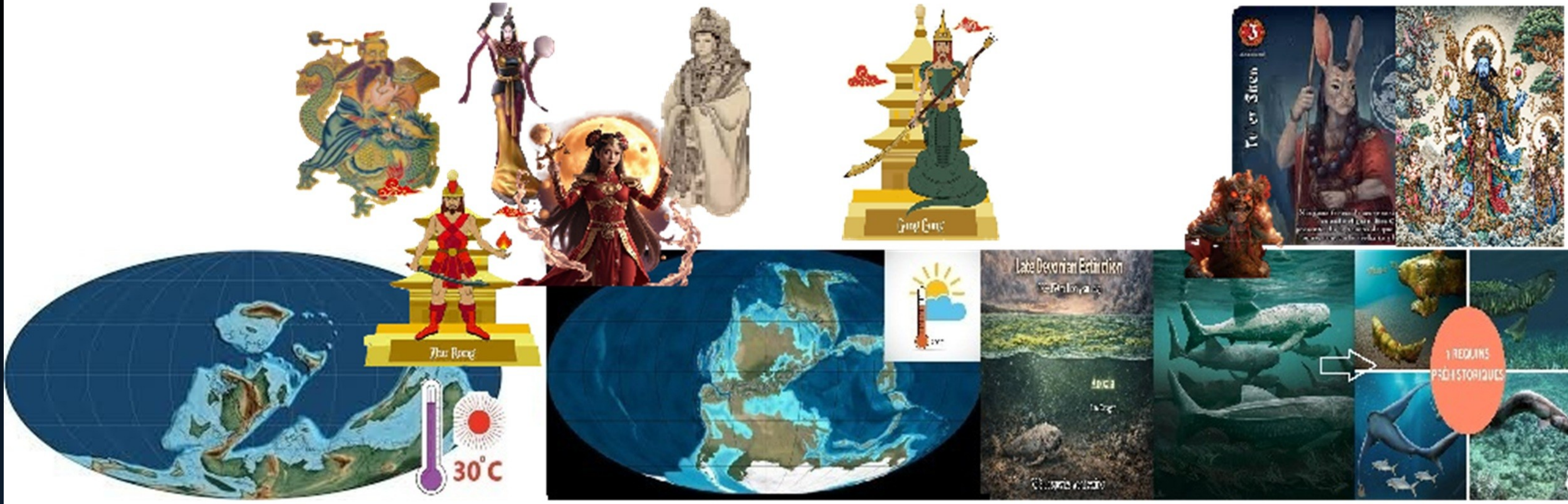
Let's celebrate the order of Lorddess Goddess Chang Yong in the Terrestrial nature ecosystem. Lorddess Goddess Liu Meng, at the end of the Devonian period, Lei Gong, the king of the gods and the highest of the gods of all phases after the Big Bang (the central axis around which the gods are organized, the alpha and the omega), deploying the vegetal potential of the nature ecosystem, Liu Meng favors the forests, sending Dianmu to give strength and vitality to Tudigong and Tudigo, who thus conquer all the continents. Through this work, Lei Gong shifts the order of Lorddess Goddess Chang Yong in the nature ecosystem, Liu Meng, from a dominance of the calorific element, Lord God Zhurong, to the domination of the cold element, Lord God Gong Gong. These immense forests, covering entire continents, consume carbon dioxide, which they transform into wood. The atmospheric concentration decreases, reducing the strength of the greenhouse effect. The consequences: temperatures plummet by 32°C, and ocean temperatures drop to 20° C, sometimes even lower.



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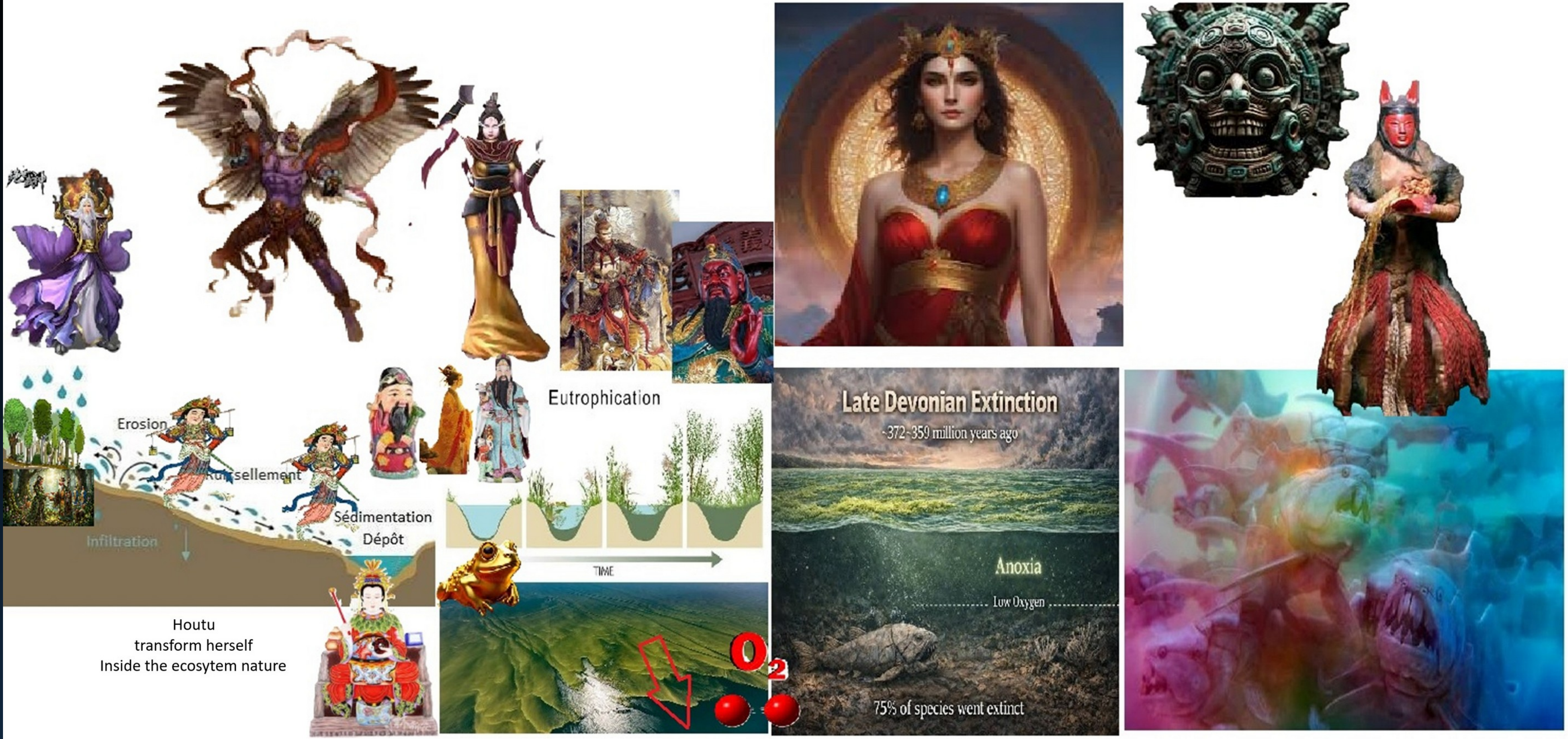
Let's Celebrate the Order lorddess goddess Chang Yong she is the order of the universe she is the order of the cosmos she is the order of galaxies and stellar systems she is the order of every planetary ecosystem including ours the ecosystem Nature lorddess goddess Liu Meng. The king of the gods, Lei Gong, in charge of deploying the potential in the universe, shifts the Chang Yong order in the natural ecosystem from the dominance of the calorific element Zhurong to the dominance of the cold element Gong Gong. This results in a deluge for the creatures, a mass extinction. The consequences of soil erosion and the transport of seeds in the waters cause algae to grow, and upon their death, they join Yan Lu before going to their respective kingdoms. The decomposition of their bodies depletes the waters of rivers, lakes, and the ocean of oxygen. Consequently, 80% of aquatic species die, joining Yan Luo before reaching their respective kingdoms. This is a large part of Tu Er Shen that dies, which pushes the creator of soul creatures and his wife, his creative power, to adapt the species. The sizes of aquatic animals decrease, and the giants of the Devonian, such as the Placoderms and the Dunkleosteus, disappear, giving way to smaller animals such as sharks.



Houtu
transform herself
Inside the ecosytem nature

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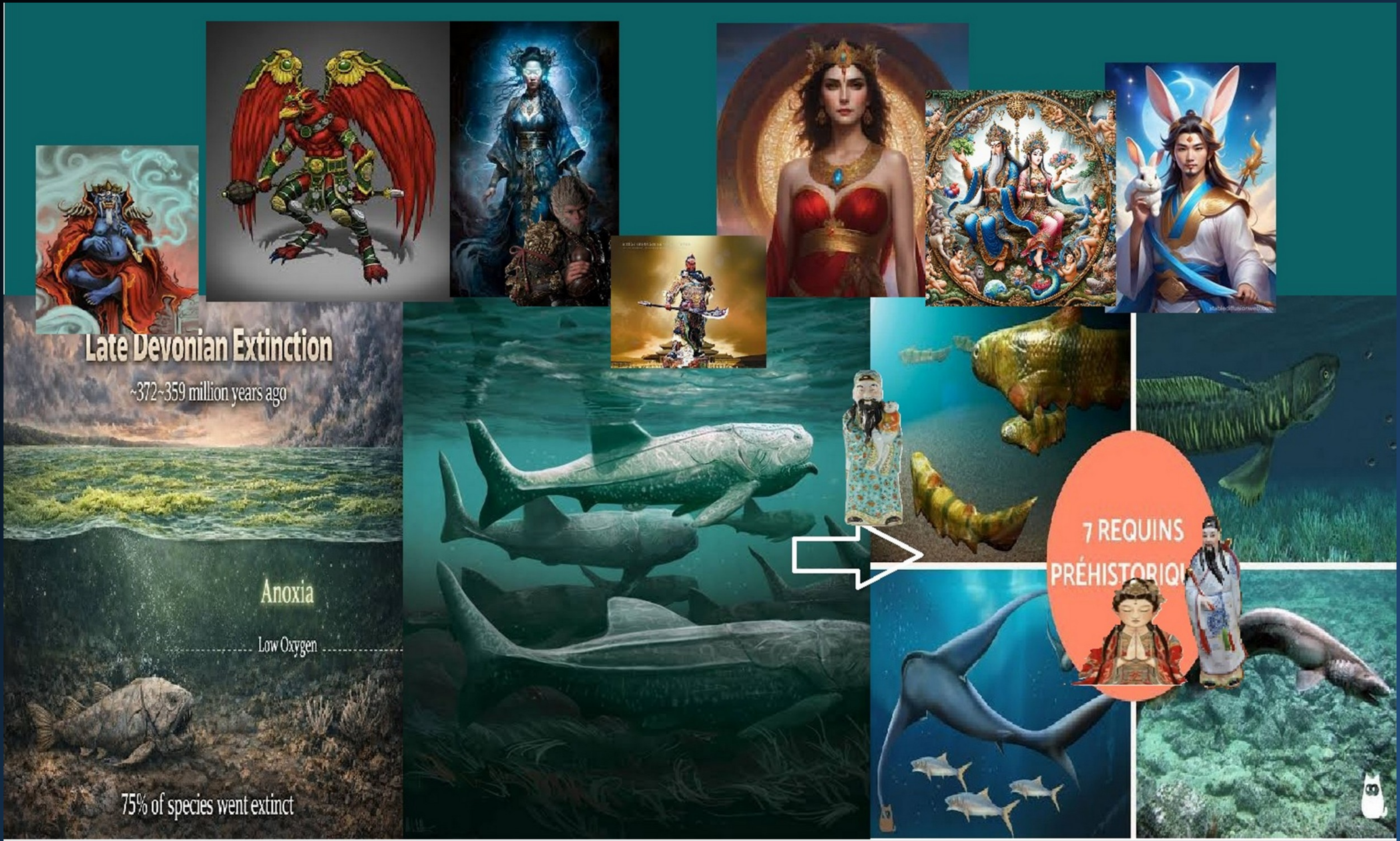
Let's celebrate the ecosystem of Nature, lordess goddess Liu Meng, whose soul-creating mechanism is at her heart, the soul-creating god, a Ghana (not a spirit), husband of his goddess, the creative power of soul-creating creatures. Lei Gong, the king of the gods and the highest of the gods of all phases after the Big Bang (the central axis, the alpha and omega of all phases after the Big Bang), unleashes the potential of fauna and vegetation in the natural ecosystem and triggers the transition from the Devonian to the Carboniferous period with a great extinction, a deluge for 80% of aquatic creatures. In his momentum, he makes Dianmu, the queen of the gods, support the development of Tudigong, the Ghana of the forests, with his Tudipo power, and they conquer the continents, fertilizing the soil by driving deep roots that accelerate the erosion of the rock. Phosphorus and nitrogen, two forms of Lorddess goddess Houtu, the molecular earth matter, are transported by Lord god Yu Shi (rain) and Lorddess goddess Shui Mu (water) to rivers, lakes, and oceans, increasing their nutrient richness, which promotes the growth of microalgae. However, when these die, the decomposition of their bodies consumes so much oxygen that the ocean, river, and lake experience anoxia (very low oxygen levels). As a result, 80% of aquatic species, forms of the god Tu Er Shen (fauna, which is also marine), join Lord god Yan Luo (death) before joining the realms made for their species. This forces the creator of Soul Creatures to rethink the adaptation of species. Less oxygen in the bodies of water, so he commands his wife to use her active power to reduce the size of creatures, and water giants such as the Dunkleosteus disappear, giving way to smaller species such as the shark. Conversely, with more oxygen in the atmosphere, but above all greater respiratory capacity for the creatures, he sends his wife to make giant insects.



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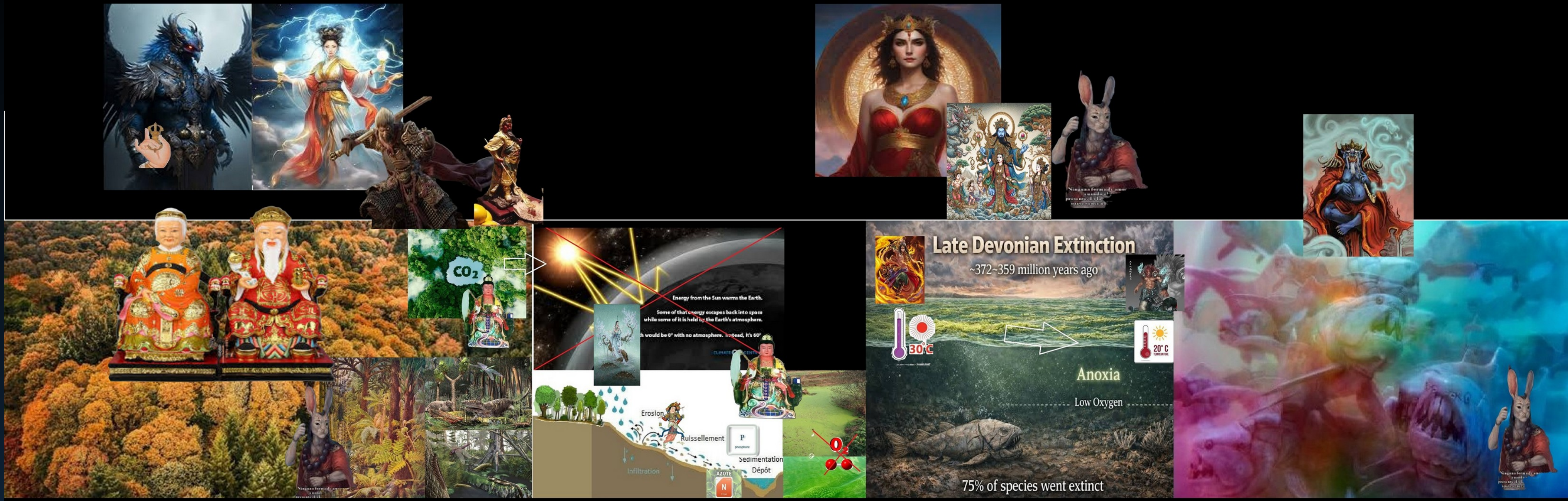
Let's celebrate the prosperity of Lord God Cashen and the fertility of Lorddess Goddess Ba during the transition from the Devonian to the Carboniferous period. Lei Gong, the king of the gods and the highest of the gods of all phases after the Big Bang (the central axis of the gods' organization, the alpha and omega of all phases after the Big Bang), unleashes the potential of vegetation and fauna within the Liu Meng ecosystem, notably through the deployment of the potential of the creator god of soul creatures in Liu Meng. His mechanism gives birth to bacterial, plant, animal, and even cognitive (human) creatures. But Lei Gong also acts throughout the rest of the ecosystem, using soil leaching combined with erosion to reduce the oxygen levels in bodies of water from high to very low. This is achieved by using the death of algae, which, due to the enrichment of the oceans, rivers, and lakes, have proliferated. Their death, upon reaching Yan Luo before reaching their respective realms, leads to the decomposition of their corpses, which consumes oxygen. This is an expression of the goddess Houtu, the molecular earth matter. Thus, Dianmu withdraws strength and vigor from Guan Di. Aquatic creatures are deprived of Sun Wukong's support, causing them to grow without intelligence and ultimately leading to their own demise. Prosperity shifts according to the fertility of the goddess Ba; oxygen levels decrease, and fertility becomes less abundant. A previously fertile environment for creatures experiences a change in its elements, rendering it infertile. Luck, represented by Lord God Fuxing, then prosperity, represented by Lord God Caishen, also departs. The creature creator assesses God Ba's optimal fertility and then creates creatures capable of benefiting from it, based on Luck, represented by Fuxing, and prosperity, represented by Caishen, begins to bless these new creatures.


CO2
Energy from the Sun warms the Earth.
Some of that energy escapes back into space while some of it is held by the Earth's atmosphere.
h would be 0° with no atmosphere. Instead, it's 60°
CLIMATE CENTRAL
Erosion
Ruissellement
P
phosphore
Infiltration
Sedimentation
Dépôt
AZOTE
N
O_2
Late Devonian Extinction
~372~359 million years ago
30°C
20° C
Anoxia
Low Oxygen
75% of species went extinct

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Tu er Shen
3
3
兔儿神
30°C

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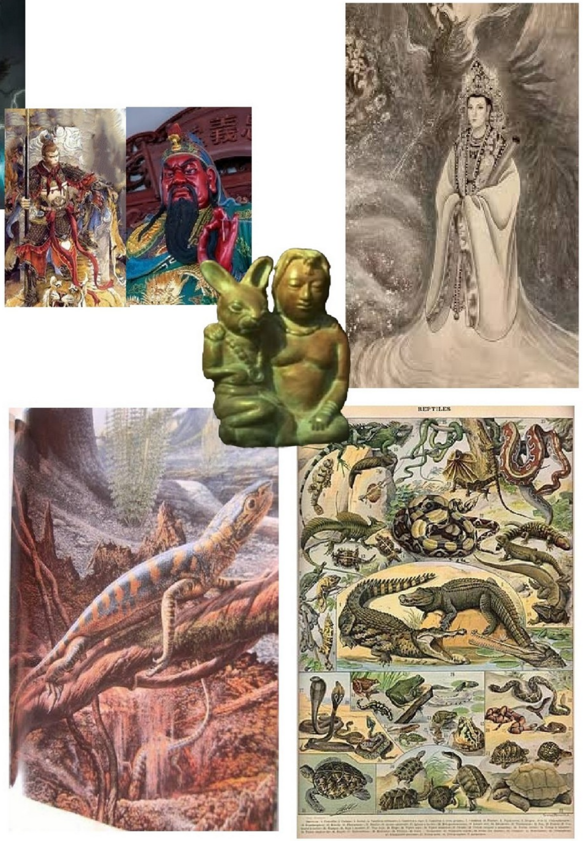
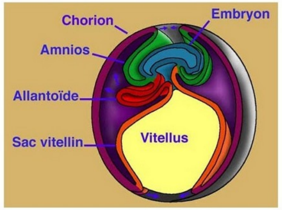
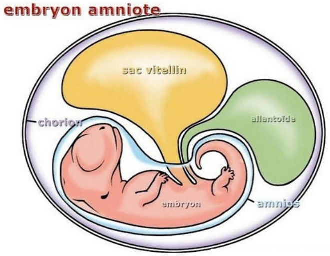
Lei Gong, the king of the gods, shifts the Chang Yong order within the Liu Meng natural ecosystem from a dominance of the calorific element, Lord God Zhurong, to a dominance of the refrigerating element, Lord God Gong Gong. Fertility, Lord Goddess Ba, transforms within Liu Meng's natural ecosystem; she has less and less oxygen. Luck, Lord God Fuxing, leaves the Devonian creatures with prosperity, Lord God Caishen, and this forces the creature-creating god to rethink the adaptation of his creatures, sending his wife, his creative power, to operate these adaptations on the surviving species. Thus, Lord God Tu Er Shen, the fauna, a significant part of which at the time was aquatic fauna, transforms. The Devonian creatures die and join Yan Luo in death before reaching their respective kingdoms, and the god and the creature-creating power reduce the size of the aquatic creatures; the giants disappear, giving way to sharks. It subsequently favors species that can adapt to terrestrial life where the prosperity of Caishen has joined the fertility of goddess Ba, provided with more oxygen. Among these species, reptiles will thus evolve, giving birth to goddess Bixia and numerous families of creatures.

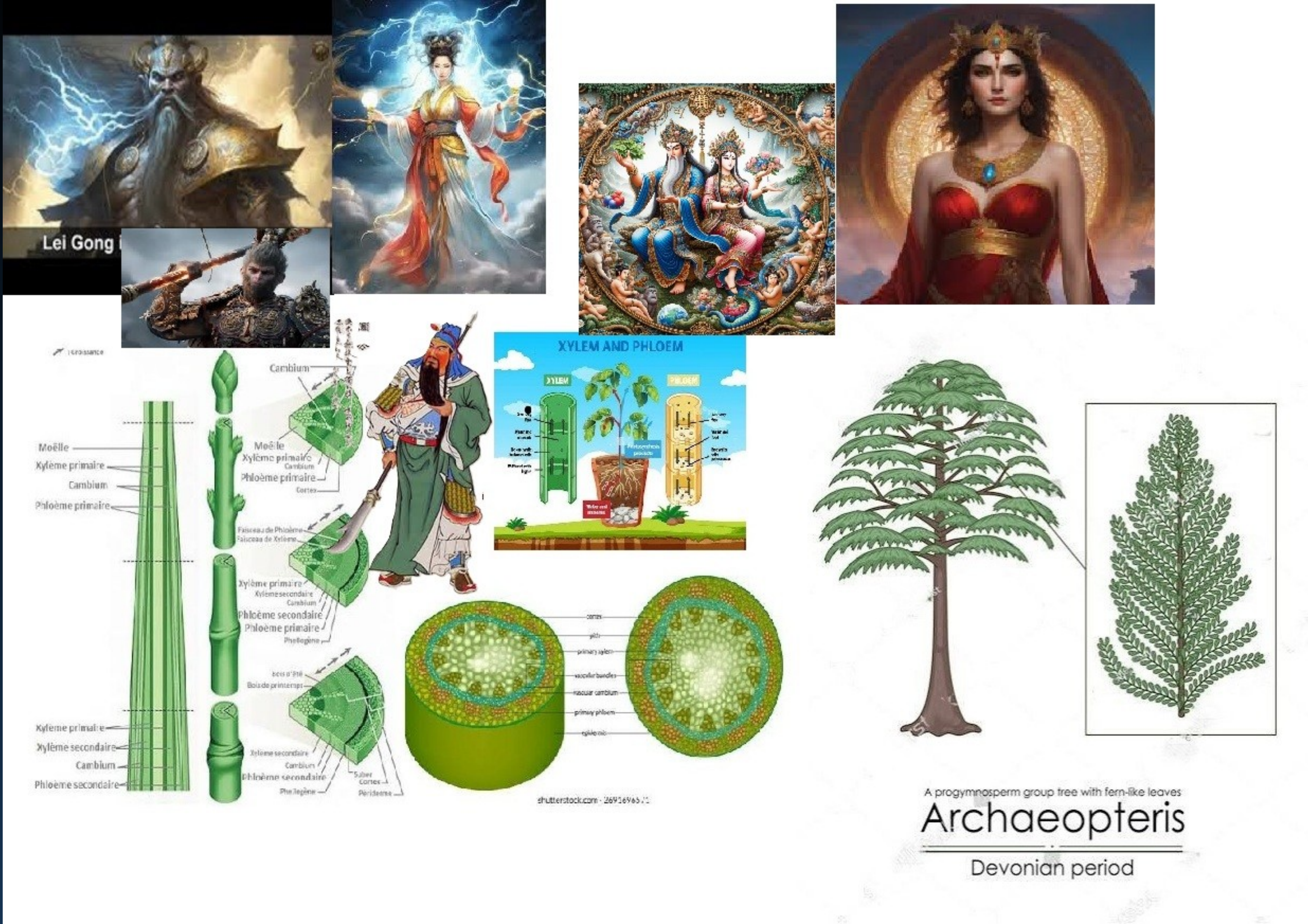






Divine nature parabrahman, true reality monoïst omniprésent omnsicient omnipotent Chinese book of eternity and soruce of Ambroisie(nectarum of life) chinese lord king of universe Snake creator long creator, the higher lord king of universe the snake, the long creator chineeses people use to celebrate this divinity as Qiulong or as Qiuniu long, as Fuzan long as Fucan long or Qinglong otherwide as Tian long or as Yin long Jiao long, Yu long or Feilong they celebrates all the dragun creator of China they celebrate the true of their kingdoms but there is only one single snake creator in each kingdoms it is not Shenlong the cosmic snake manifestation of the cosmic force neither lord god Huanglong the manifestation of the cosmic void but it is the same long creator that we celebrate each kingdoms hve only one single one) great architect of the universe lord king of universe Yuanshi Tianzun Trascendant divine universal mother lorddess queen of universe Mazu, divine universal mother of the Bindu lorddess queen of universe Xiwang Mu, divin universal mother on expension phase lorddess queen of universe Wang Mu Nyang Nyang. divine universal énergy(scalaire énergy field universe lord king of universe Fenghuang, Cosmic lord divine universal (both universe and cosmos) lord king of universe Pangsu, Divine universal cosmic lingam (the sphere universe and cosmos) lord king of universe Tong Wang kong, omniscience creator of the 3 worlds lord of the 3 worlds god Long wang , omniscience destroyer of the 3 worlds lord of the 3 worlds god Erlang Shen, omniscience creator of the 3 worlds king of gods and goddesses) king of gods chief of heavens lord king god Lei Gong and his wife goddess lorddess queen goddess Dianmu.

Let's celebrate the living Ghanaian god, creator of soul creatures, and his wife, the active power creator of soul creatures. The king of gods, Lei Gong, the highest lord god of all, after the Big Bang, deployed their potentialities within our ecosystem. Lorddess goddess Liu Meng, through Dianmu, organized the gods' vital forces, and Lord God Guan Di's intelligence illuminated them for service to the creator of soul creatures. The latter provided certain species with the ability to reproduce by egg, freeing them from aquatic environments. To reproduce, the fauna of Lord God Tu Er Shen developed in the depths of the continents, in their forests. Tudigong and Tudipo, the creator of creatures, thus managed to develop the adaptation of reptiles, allowing them to survive this great extinction more easily.


Lei Gong i
Croissance
Moëlle
Xylème primaire
Cambium
Phloème primaire
Xylème primaire
Xylème secondaire
Cambium
Phloème secondaire
Cambium
Moëlle
Xylème primaire
Cambium
Phloème primaire
Cortex
Faisceau de Phloème
Faisceau de Xylème
Xylème primaire
Xylème secondaire
Cambium
Phloème secondaire
Phloème primaire
Phellogène
Bois d'été
Bois de printemps
Xylème secondaire
Cambium
Phloème secondaire
Phellogène
Suber
Cortex
Périderme
XYLEM AND PHLOEM
XYLEM
PHLOEM
cortex
pith
primary xylem
vascular bundles
vascular cambium
primary phloem
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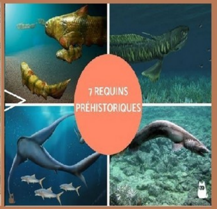
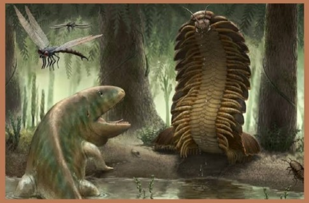
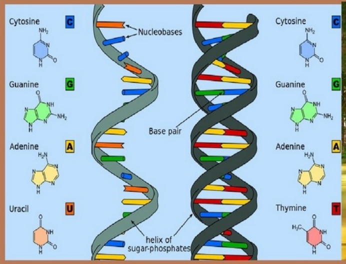
A progymnosperm group tree with fern-like leaves

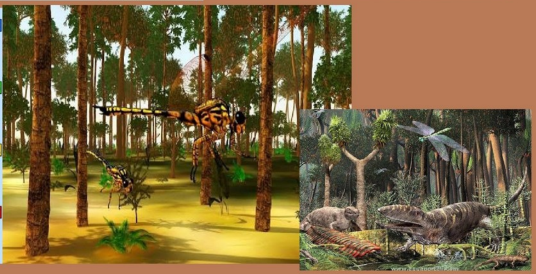
Archaeopteris

Devonian period









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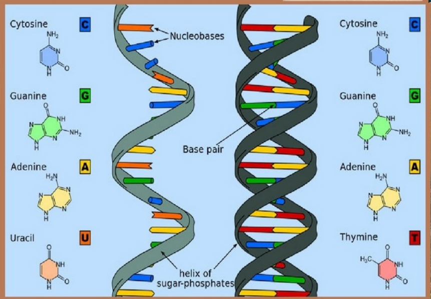
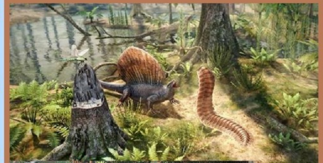
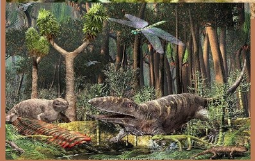
The expanding universe—governed by the Queen of the Universe (the Divine Universal Mother, Wang Mu Nyang Nyang, who creates soul-bearing creatures) and the Lord King of the Universe (Yuanshi Tianzun)—undergoes change during the creation process. This transformation stems from the "Dragon Creator"—the Supreme King of the Universe and the Alpha and Omega of all cosmic kings and queens. In his expansion, he manifests as Yulong, who transforms into Wang Mu Nyang Nyang, thereby altering the universe's architecture. As he expands the universe, the King of Gods—Lei Gong—is visible at his core; Lei Gong is the deity responsible for unfolding the universe's potential, the supreme god of all post-Big Bang phases, and the Alpha and Omega of those phases. It is his active power, Dianmu, that organizes the gods—favoring or disfavoring them—to unleash the universe's potential. Both Yulong and Lei Gong operate within the natural ecosystem of Liu Meng, specifically within the mechanism that creates soul-bearing creatures: the Creator God and his creative power (his consort). They function as a mechanism within Liu Meng, the natural ecosystem. The creative faculty of the Dragon Creator—which is also that of the universe and its architecture, Long Wang—can be perceived through the Creator God. This god is the product of Long Wang's omniscience within the waters below; he serves as the tool for working with the "mixed waters" of the cosmos—the realm to which the Liu Meng ecosystem belongs. Through the Creator God and his active powers—Jiutian Xuannü (representing low density and "Night") and Yan Wang (representing high density and "Darkness")—these forces are intertwined to weave DNA and its components. Throughout the evolution of species, every species represents a modification of the knot formed between the Night (Jiutian Xuannü) and the Darkness (Yan Wang). Yu Long is the Creator Dragon who embodies both Fucan Long (associated with the darkness of Yan Wang) and Tian Long (associated with the night of Jiutian Xuannü). He binds them together, fostering interaction and acting as the creator of "soul creatures" through them; he is the creator god of soul creatures who emerges from the interplay between Jiutian Xuannü and Yan Wang—following the birth of biochemical life from the primordial mud. Through this process, they are reassembled within DNA into various species that serve, among other things, to unlock Liu Meng's potential.

During the Carboniferous period, the nexus between "Night" and "Darkness"—which constitutes the animal living being—evolved due to another nexus involving the "Darkness of Heaven" (associated with the Lord God Yan Wang, where Fucan Long manifests as oxygen). This created such a high concentration of oxygen that, in contrast to the limited respiratory capacity of creatures linked to the "Night" (associated with Jiutian Xuannü, where Tian Long manifests as the aerial respiratory system of Yulong creatures—combining both Tian Long and Fucan Long), the species developed a greater respiratory capacity to better capture the oxygen; consequently, they grew to gigantic sizes, such as giant insects. Conversely, in the oceans, oxygen levels dropped; the "Darkness" of Yan Wang (where Fucan Long had previously generated high oxygen levels) shifted to the "Night" of Jiutian Xuannü (where Tian Long generated far less oxygen). This level was so low that it wiped out a vast number of creatures and ended the reign of the giants, allowing sharks to take their place. Creatures in the oceans shrank in size. Here, we see the Creator God of biochemical life in action, bringing forth the "Creator of Creatures" and his consort—whose power drives the creation of species—born alongside the first biochemical cells. They emerge and begin to evolve the genome. We also see the King of the Gods—Liu Meng—unleashing the potential of the fauna within the terrestrial ecosystem, following his earlier work in unlocking the potential of the vegetation.

7 REQUINS
PRÉHISTORIQUES







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The expanding universe—governed by the Divine Universal Mother Wang Mu Nyang Nyang (who creates soul-bearing creatures) and the architect-king Yuanshi Tianzun—undergoes change during the creative process. This transformation stems from the "Long Creator"—the Supreme King of the Universe and the Alpha and Omega of all cosmic sovereigns. In his expansion, Yulong transforms into Wang Mu Nyang Nyang, thereby altering the universe's architecture. As he expands the cosmos, the King of Gods, Lei Gong, appears at its heart; he is the deity charged with unfolding the universe's potential—the supreme god of all post-Big Bang phases and the Alpha and Omega of those eras. It is Dianmu—his active power—who organizes the gods, favoring or disfavoring them to facilitate the unfolding of the universe's potential. Both Yulong and Lei Gong operate within the natural ecosystem of Liu Meng, specifically within the mechanism that creates soul-bearing creatures—a process involving the Creator God and his creative power (his consort). Together, they form an active mechanism within Liu Meng. The creative faculty of the Long Creator—and by extension, that of the universe and its architect, Long Wang—is manifested through this Creator God. This deity is the product of Long Wang's omniscience within the "waters below," serving as a tool to work within the "mixed waters" of the cosmos—the realm to which the Liu Meng ecosystem belongs. Through the Creator God and his active power, the forces of Emptiness (Nüwa) and Opulence (Fuxi) are intertwined to weave DNA and its components; throughout the evolution of species, every species represents a specific modification of the knot formed by Nüwa's Emptiness and Fuxi's Opulence. Yu Long is the "Creator Dragon"—embodying both Nüwa's dragon and Fuxi's dragon—who intertwines them and fosters their interaction to bring forth "soul creatures." He is the creator god of these soul creatures, emerging from the interplay between Fuxi and Nüwa (who are themselves often regarded as the creator deities of living beings). Following the genesis of biochemical life in the mud (alongside Nüwa)—which gave rise to the creator of creatures—they were reconfigured into various species; these species would serve, among other things, to unlock Liu Meng's potential.During the Carboniferous period, these same mechanisms—the void of Nüwa and the opulence of Fuxi—shape the soul creatures intertwined by Yu Long, who acts as the serpent encircling both Fuxi and Nüwa. While forests dominate and form the coal deposits we know today, the atmosphere's oxygen-rich opulence encourages the development of a "respiratory void" to capture more oxygen, leading to the emergence of giant creatures. Emerging from the organization of the nodes between Fuxi and Nüwa, we see the active, soul-creature-creating power—the consort of the god-creator of soul creatures—who composes the creatures themselves; behind her stands the creative intelligence guiding her: the *Ghana* god-creator of soul creatures (for the creature-creator is not a Spirit-god, but a *Ghana*).

Cytosine
Guanine
Adenine
Uracil
Nucleobases
Base pair
helix of sugar-phosphates
Cytosine
Guanine
Adenine
Thymine
7 REQUINS PRÉHISTORIQUES

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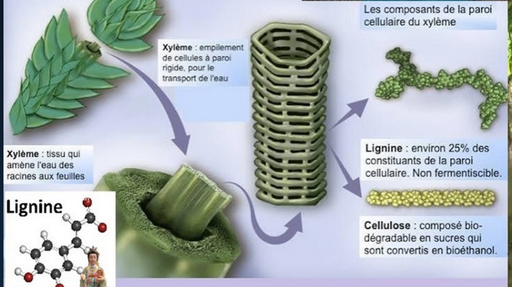
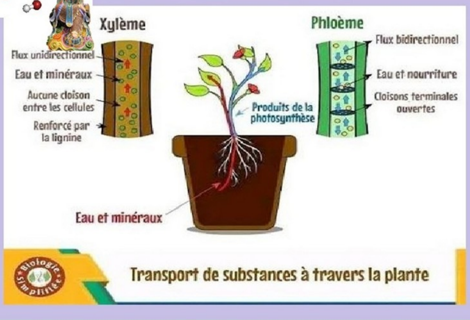
During the Carboniferous period, through these same mechanisms, space-time populated the continents with plants, trees, and insects, while increasing oxygen levels; consequently, land creatures—particularly insects and reptiles—grew to gigantic sizes by capitalizing on the abundant oxygen. Conversely, in waters where oxygen levels had dropped, creatures shrank in size, with sharks replacing giants like *Dunkleosteus*; thus, the environment favored reptiles and proto-feathered dinosaurs on land, while sharks appeared in the oceans. At the heart of this active, soul-creature-creating power, one perceives Pan Long's consort, while at the heart of Pan Long lies the intelligence that fashions the creatures—the God-Creator of Soul Creatures.


Selaginella
Xylème : empilement de cellules à paroi rigide, pour le transport de l'eau
Les composants de la paroi cellulaire du xylème
Xylème : tissu qui amène l'eau des racines aux feuilles
Lignine : environ 25% des constituants de la paroi cellulaire. Non fermentiscible.
Cellulose : composé biodégradable en sucres qui sont convertis en bioéthanol.
Lignine


Xylème
Phloème
Flux unidirectionnel
Eau et minéraux
Aucune cloison entre les cellules
Renforcé par la lignine
Produits de la photosynthèse
Flux bidirectionnel
Eau et nourriture
Cloisons terminales ouvertes
Eau et minéraux
Biologie simplifiée
Transport de substances à travers la plante

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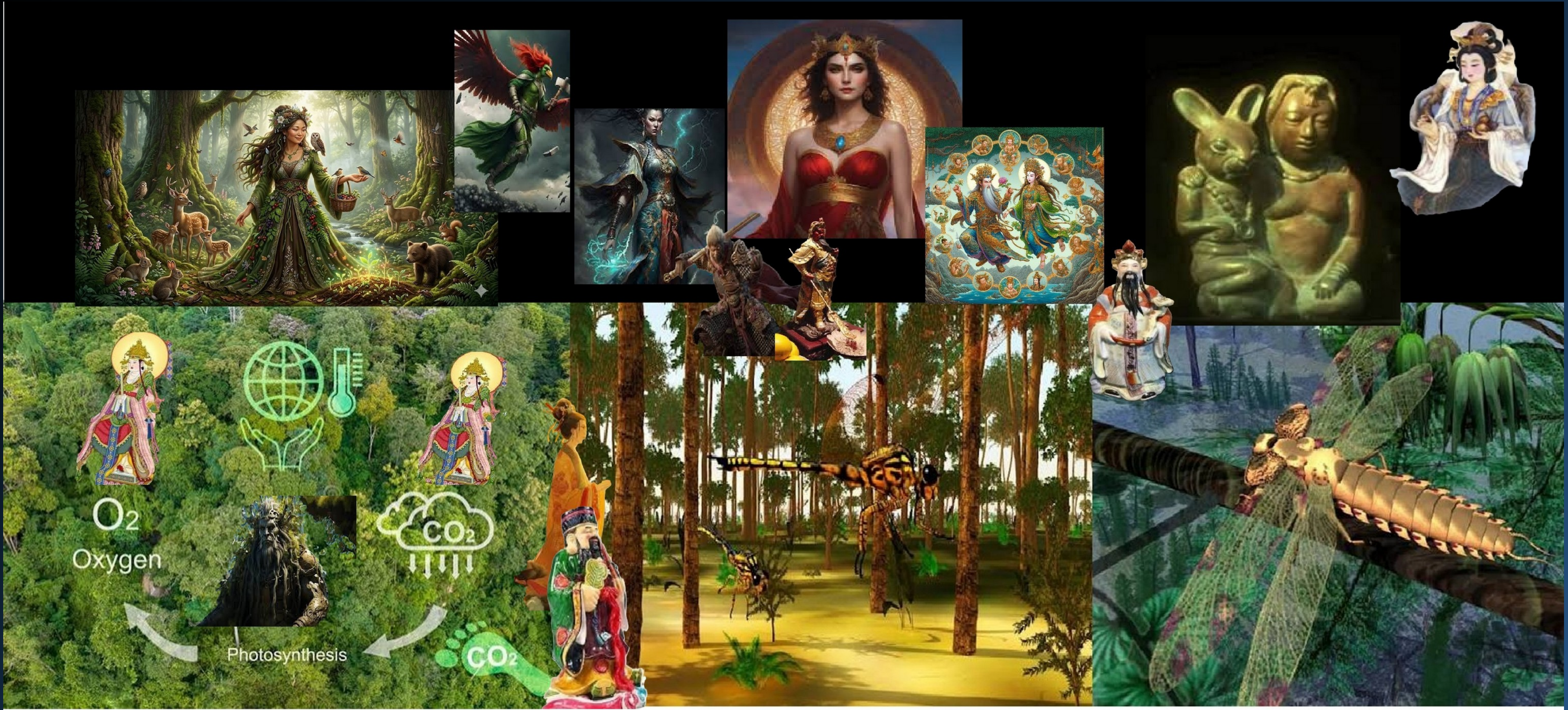
Let us celebrate the holy *Ghana*—the Lord God, Creator of Creatures—and his wife, the Goddess—the active power and co-creator (not a passive spirit like the Big Bang initiator, but a living, active force in the universe). They stand alongside the King of Gods and Goddesses—the supreme Lord God presiding over the post-Big Bang phases (the central axis, the Alpha and Omega)—who oversees the unfolding of the universe's potential. The gods and goddesses are organized around him, with the post-Big Bang phases structured by his wife, the Queen Goddess Dianmu, who acts as the active force for the deployment of the universe's potential. It began in the Silurian period with Lei Gong, who deployed the potential of Liu Meng—the ecosystem and nature itself—to foster the growth of vegetation, specifically trees. This process began by empowering the Creator of Creatures to endow plants with the ability to synthesize lignin—an expression of the Goddess Houtu. This allowed plants to develop vascular systems and increasingly rigid stems capable of supporting their own weight as they rose toward the sky. The Creator of Creatures then refined this ability in new species that developed wood, which was far better suited to bearing weight as the plants grew taller. Vegetation had initially conquered the shores of bodies of water, but now—equipped with the ability to develop solid, deep roots to seek out water—it began to spread inland. This marked the birth of the Lord God Tudigong (the *Ghana* of the forests) and the Goddess Tidipo (his active power). Vegetation colonized the continents, creating vast forests of towering trees; this abundance led to numerous wildfires, which in turn triggered the subsequent era. Here, too, we see that almost every transformation within the terrestrial ecosystem (governed by the Goddess Liu Meng) stems from transformations in molecular earth matter (governed by the Goddess Houtu).



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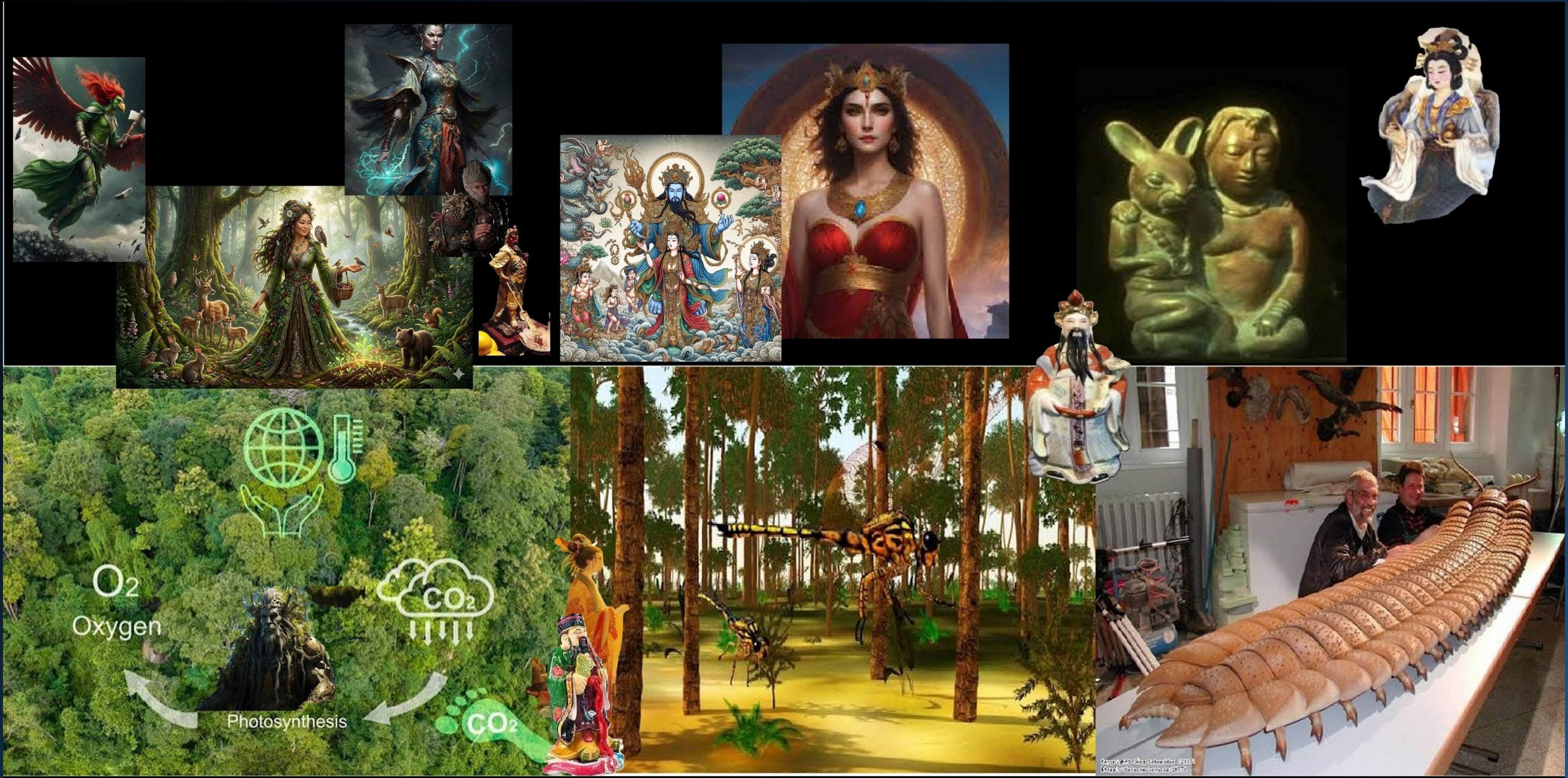
Let's celebrate the King of Gods, Lord God Lei Gong, deploying the potential of vegetation, including the Tudigong and Tudipo forests, and the Tu Er Shen fauna within the terrestrial ecosystem. Liu Meng, the oxygen, an expression of the goddess Houtu, the molecular earth matter, is abundant in the atmosphere. It is an expression of Fuxing, the luck available to the creator god of creatures. It transforms fertility. Goddess Ba offers possibilities that Lei Gong leads the creator god of creatures to experience. Tudipo, the active power of the forest, is then at its maximum and produces a phenomenal amount of oxygen. At the same time, it fertilizes the soil with deep roots. It erodes the rock, enriching the soil with mineral salts, phosphorus, and nitrogen, while nourishing it with decomposing dead leaves, producing fertile humus. Thus, Tu Er Shen fauna provides a fertile habitat. This is an expression of Goddess Ba, a chance, an expression of God Fu Xing, and prosperity, an expression of God Caishen, the insects, tetrapods, and... Reptiles grow in size and become giants. Dianmu sends Guan Di, the forces of Vitality and Combat, to the creature-creator god and enlightens him through Sun Wukong, the intelligence that coordinates the forces of Vitality for Lei Gong's purpose. The creature-creator then rethinks the adaptation of his terrestrial creatures, primarily insects and tetrapods, sending his wife and her active power to make them giants. Their size begins to grow, reaching the maximum in the planet's history.



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O2
Oxygen
CO2
Photosynthesis
CO2

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O2
Oxygen
Photosynthesis
CO2
CO2
LÉZARD
GRENOUILLE

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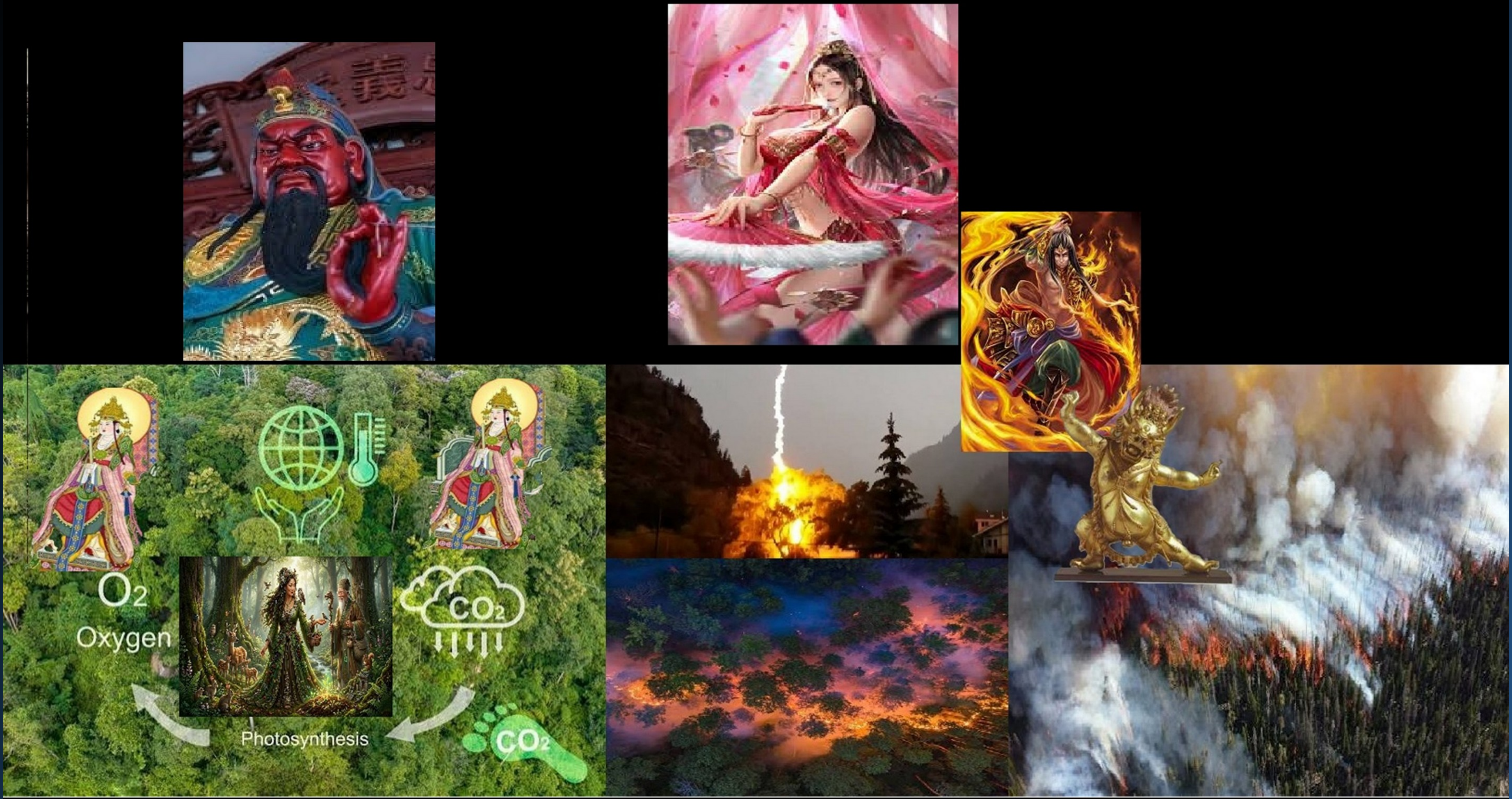

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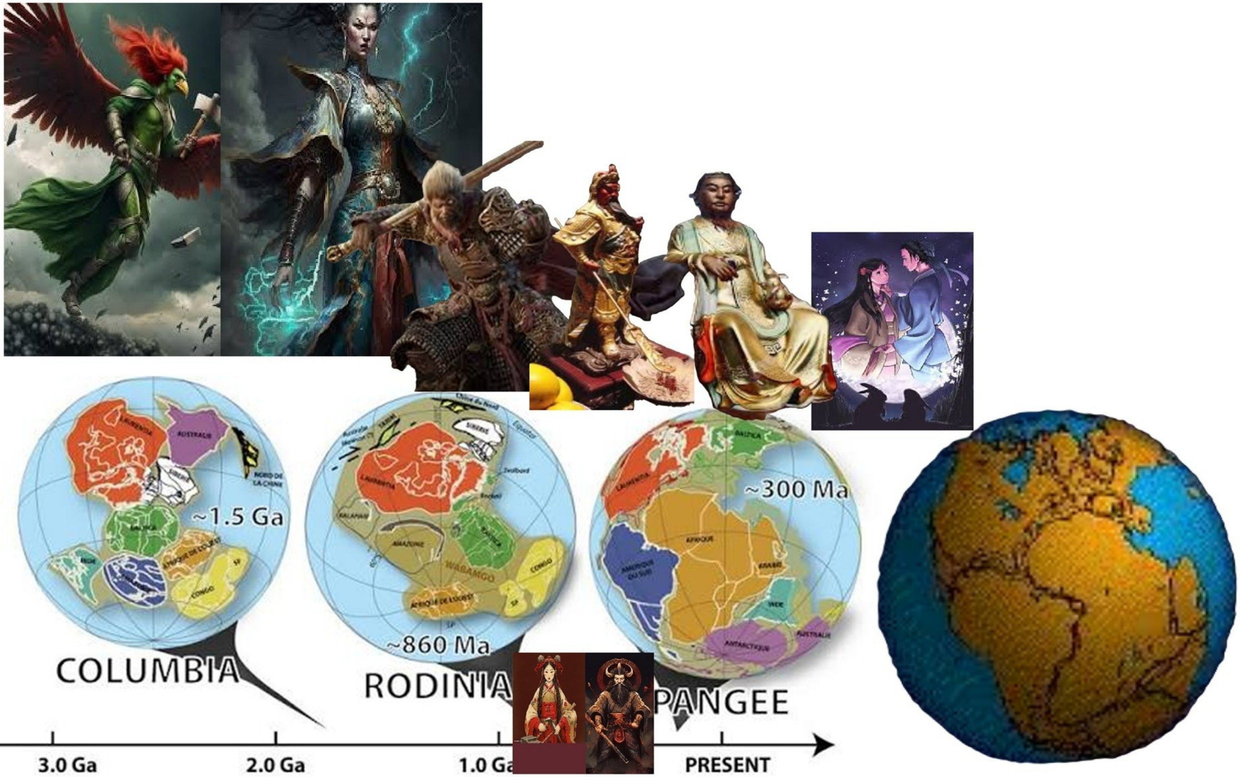
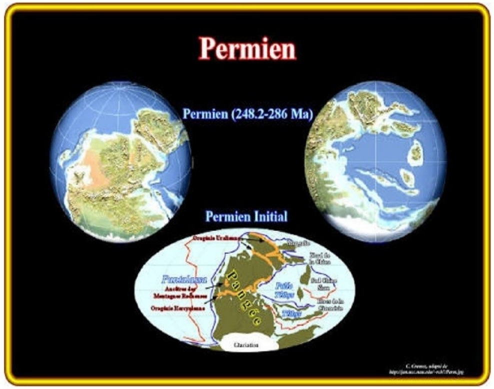
Let's celebrate the ecosystem, Nature's lorddess goddess Liu Meng, and the active power of forests. Lorddess goddess Tudipo, the wife goddess of Lord god Tudigong, the forest god, is so powerful throughout this period between the Devonian and Carboniferous periods that Tudipo is so powerful she benefits from all the power of Guan Di, the vital and combative forces celebrated as the god of war. She believes she completely covers the continents, which has the drawback that the slightest spark of a gigantic fire devours an entire continent of forest. The dying trees join the realm of Yan Luo before reaching that of their species. But Tudigong's power is so great, thanks to the fertility of Goddess Ba, which favors forests, that these burned forests are reborn very soon after.





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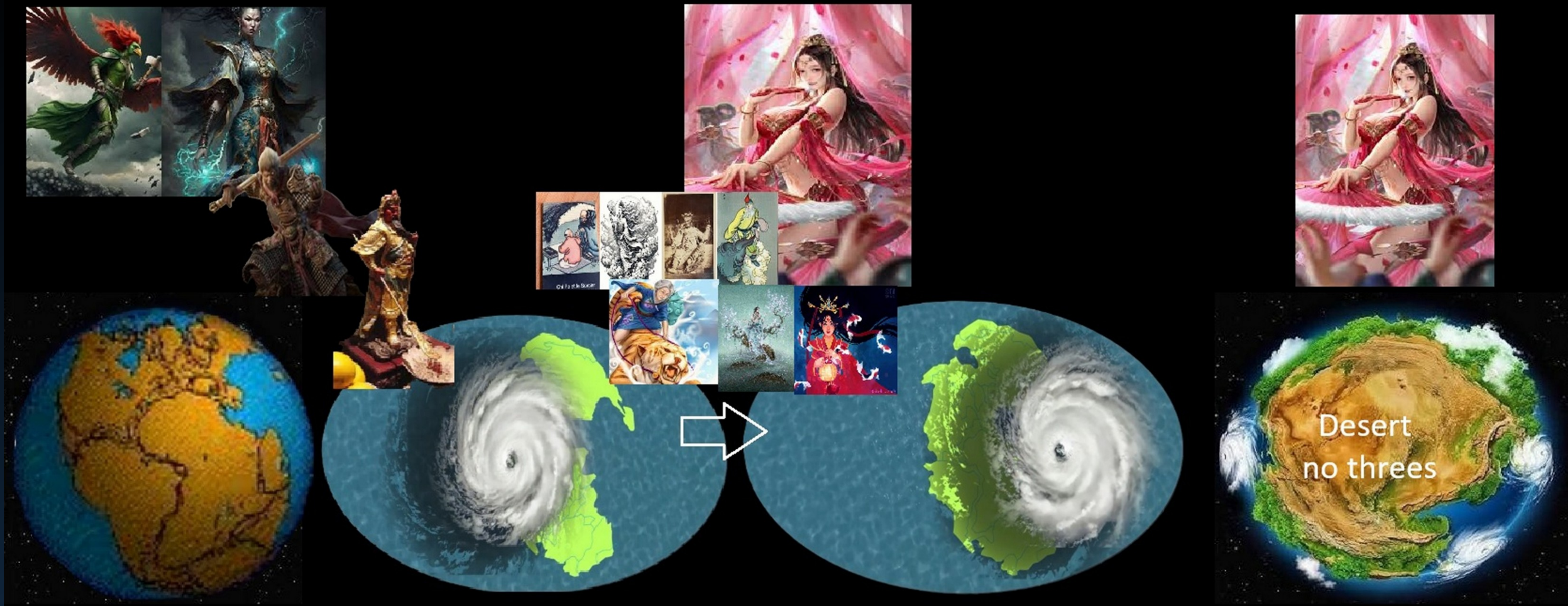

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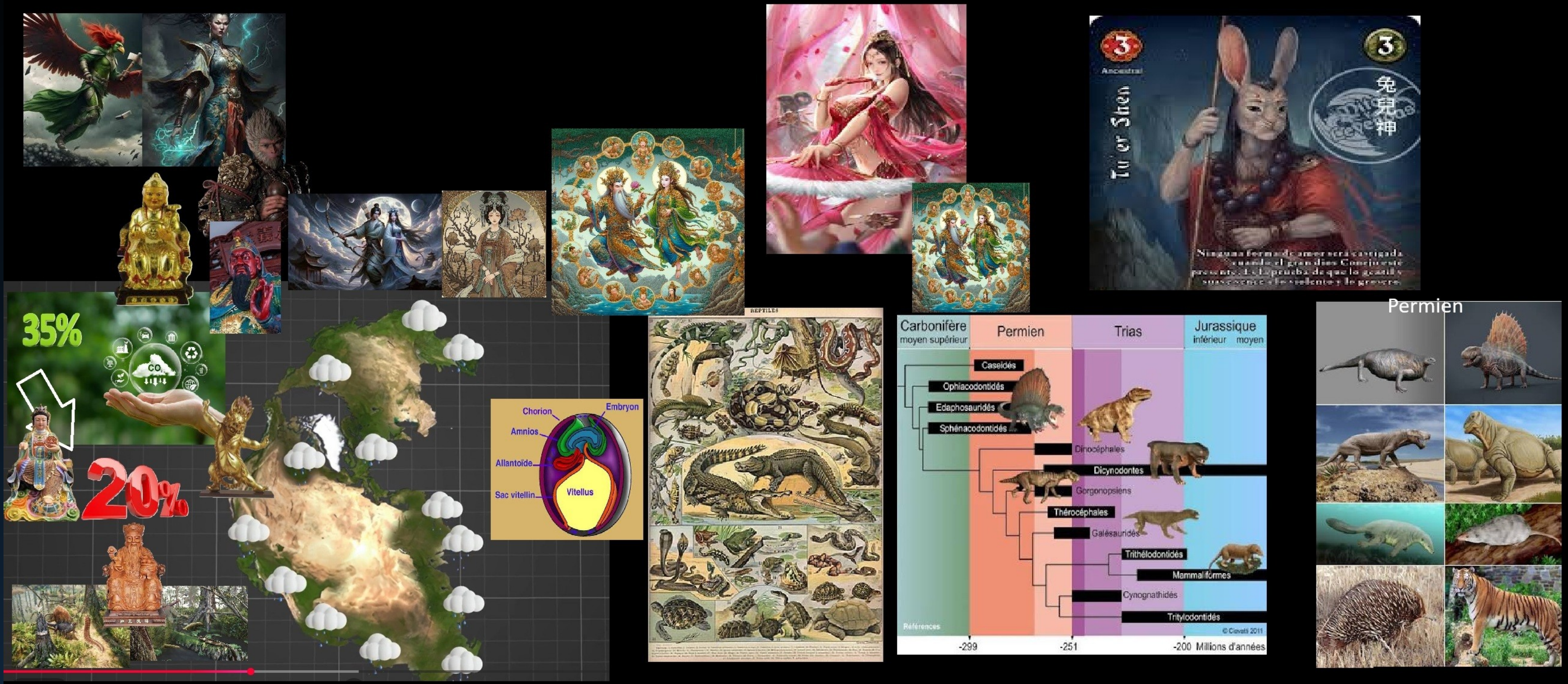
35%
CO₂
20%
Chorion
Embryon
Amnios
Allantoïde
Sac vitellin
Vitellus
REPTILES
Carbonifère
moyen supérieur
Permien
Trias
Jurassique
inférieur moyen
Caseidés
Ophiacodontidés
Edaphosauridés
Sphénacodontidés
Dinocéphales
Dicynodontes
Gorgonopsiens
Thérocéphales
Galésauridés
Trithélodontidés
Mammaliformes
Cynognathidés
Tritylodontidés
Références
© Cleveti 2011
-299
-251
-200 Millions d'années
3
Ancestral
3
Tu er Shen
兔兒神
Permien

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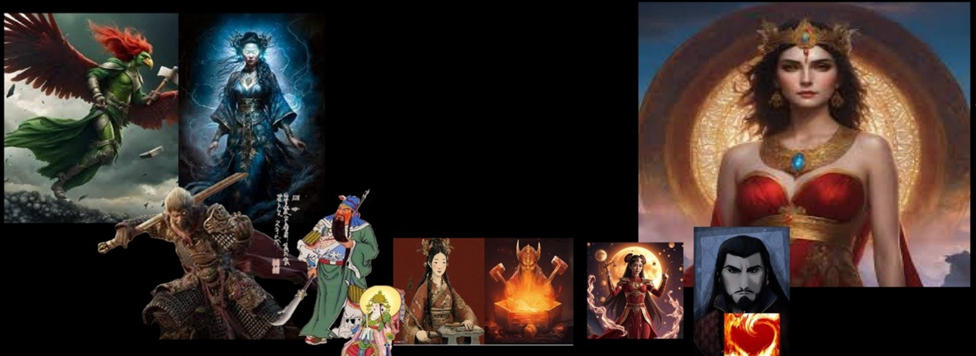
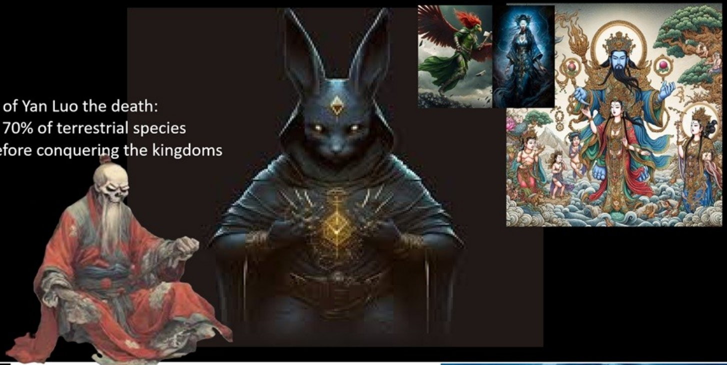
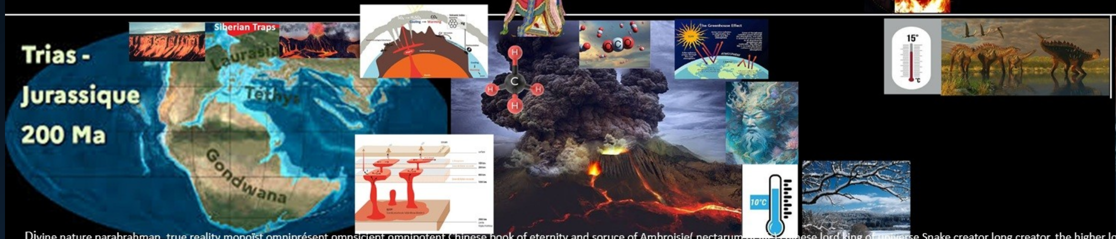
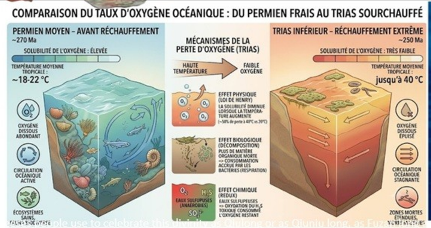
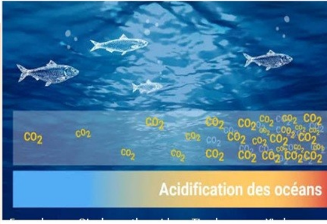


The Great Dying expression of Yan Luo the death:
96% of marine species and 70% of terrestrial species
joined Lord God Yan Luo before conquering the kingdoms
of their respective species




Trias -
Jurassique
200 Ma
Siberian Traps
Laurasia
Tethys
Gondwana
15°
10°C


COMPARAISON DU TAUX D'OXYGÈNE OCÉANIQUE : DU PERMIEN FRAIS AU TRIAS SOURCHAUFFÉ
PERMIEN MOYEN – AVANT RÉCHAUFFEMENT
~270 Ma
SOLUBILITÉ DE L'OXYGÈNE : ÉLEVÉE
TEMPÉRATURE MOYENNE TROPICALE :
~18-22 °C
OXYGÈNE DISSOUS ABONDANT
CIRCULATION OCÉANIQUE ACTIVE
ÉCOSYSTÈMES SAINS
MÉCANISMES DE LA PERTE D'OXYGÈNE (TRIAS)
HAUTE TEMPÉRATURE
FAIBLE OXYGÈNE
EFFET PHYSIQUE (LOI DE HENRY)
LA SOLUBILITÉ DIMINUE LORSQUE LA TEMPÉRATURE AUGMENTE
(~50% de perte à 40°C vs 20°C)
EFFET BIOLOGIQUE (DÉCOMPOSITION)
PLUS DE MATIÈRE ORGANIQUE MORTE => CONSOMMATION ACCRUE PAR LES BACTÉRIES (RESPIRATION)
EFFET CHIMIQUE (REDUX)
EAUX SULFUPEUSES => OXYDATION DU H₂S TOXIQUE CONSOMMÉ L'OXYGÈNE RESTANT
O₂
H₂S
EAUX SULFUPUSES (ANAÉROBIES)
SO₄²⁻
TRIAS INFÉRIEUR – RÉCHAUFFEMENT EXTRÊME
~250 Ma
SOLUBILITÉ DE L'OXYGÈNE : TRÈS FAIBLE
TEMPÉRATURE MOYENNE TROPICALE :
jusqu'à 40 °C
OXYGÈNE DISSOUS ÉPUISÉ
CIRCULATION OCÉANIQUE STAGNANTE
ZONES MORTES ÉTENDUES


CO2
Acidification des océans

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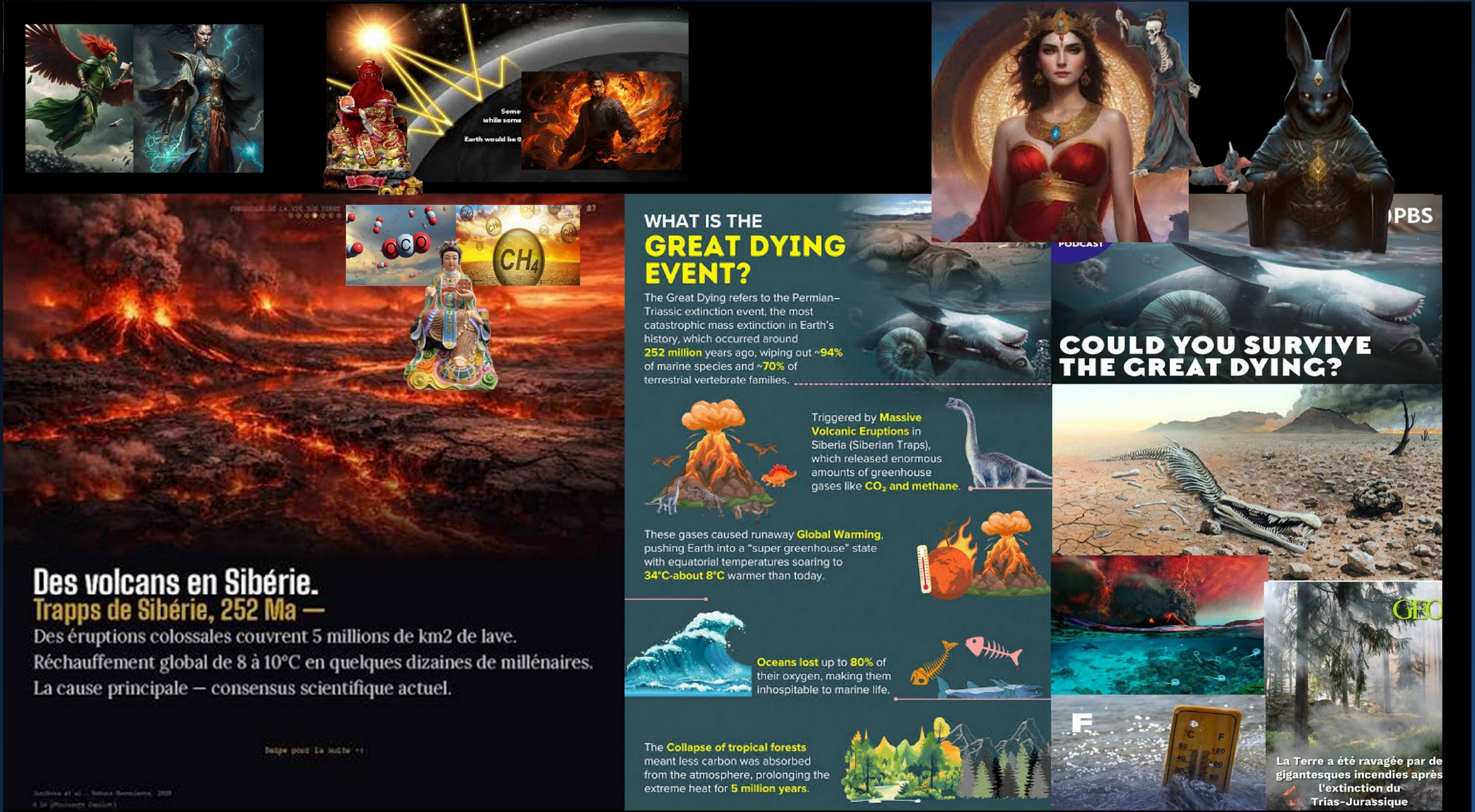
At the end of the Permian, all the landmasses were joined together in a single supercontinent: Pangaea. This immense continental mass acted as an "insulating lid" on the Earth's mantle, trapping considerable internal Zhurong heat. This is where Lei Gong sends Dianmu to support Lord God Zao, the creative accretion celebrated as the god of the forge but also the god of the hearth because he forges couples, and with his wife, Lorddess Goddess Chang Mu, he receives the support of Guan Di, the forces of vitality and combativeness, because Dianmu illuminates Guan Di through Sun Wukong. The presence of an ancient and weakened continental crust at the Siberian craton facilitated the thinning of the lithosphere. The Earth opens at the Siberian Traps, directly pouring underground lava onto the Earth's surface with a quantity of CO2, including that resulting from lava fires burning the soil and forests, and also spewing out methane molecules which, like all molecules, are the expression of Lorddess Goddess Houtu, whose transformations in the natural ecosystem shape the landscape of our planet. The greenhouse effect regains strength. Dianmu succeeds in sending Guan Di to serve the greenhouse effect, and Gong Gong, the cooling element, declines while Zhurong, the heating element, increases sharply: temperatures climb to 40°C in the oceans at the equator. Oxygen leaves the oceans, transferred, redistributed, or consumed through several physicochemical and biological mechanisms. Massive degassing into the atmosphere (Henry's Law), consumption through the decomposition of organic matter, oxidation of reduced chemical compounds (creation of sulfurous waters), blockage of ocean circulation, and trapping of polar waters and regions above the equator no longer carry oxygen to the equator due to currents that avoid this zone, which loses all its oxygen. Furthermore, as it warms, the water loses all its oxygen. Furthermore, CO2 dissolved in the water, transforming the oceans into a vast acidic soup that dissolved the shells and skeletons of marine animals.
Sulfuric acid rain: Volcanoes also spewed sulfur dioxide, triggering global acid rain that poisoned the soil and dissolved the forests of Pangaea. 96% of marine species and 70% of terrestrial species will join Yan Luo in death.



Des volcans en Sibérie.

Trapps de Sibérie, 252 Ma —

Des éruptions colossales couvrent 5 millions de km2 de lave.
Réchauffement global de 8 à 10°C en quelques dizaines de millénaires.
La cause principale — consensus scientifique actuel.

WHAT IS THE GREAT DYING EVENT?

The Great Dying refers to the Permian–Triassic extinction event, the most catastrophic mass extinction in Earth's history, which occurred around **252 million** years ago, wiping out ~**94%** of marine species and ~**70%** of terrestrial vertebrate families.

Triggered by **Massive Volcanic Eruptions** in Siberia (Siberian Traps), which released enormous amounts of greenhouse gases like **CO_2 and methane**.

These gases caused runaway **Global Warming**, pushing Earth into a "super greenhouse" state with equatorial temperatures soaring to **34°C-about 8°C** warmer than today.

Oceans lost up to **80%** of their oxygen, making them inhospitable to marine life.

The **Collapse of tropical forests** meant less carbon was absorbed from the atmosphere, prolonging the extreme heat for **5 million years**.

COULD YOU SURVIVE THE GREAT DYING?

La Terre a été ravagée par de gigantesques incendies après l'extinction du Trias-Jurassique

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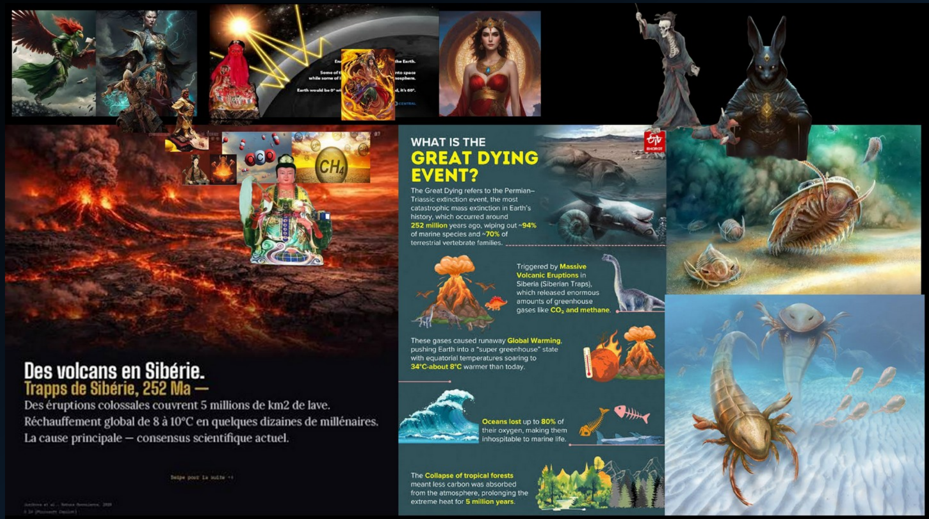

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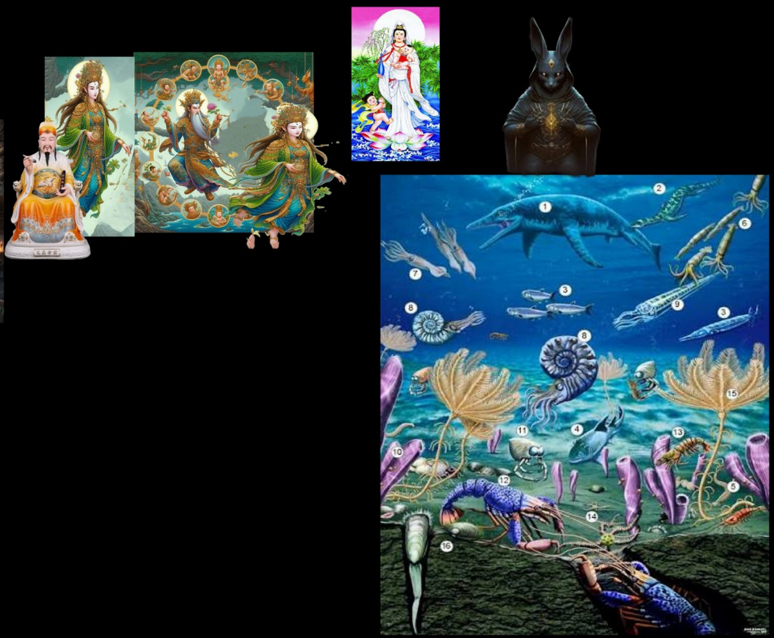
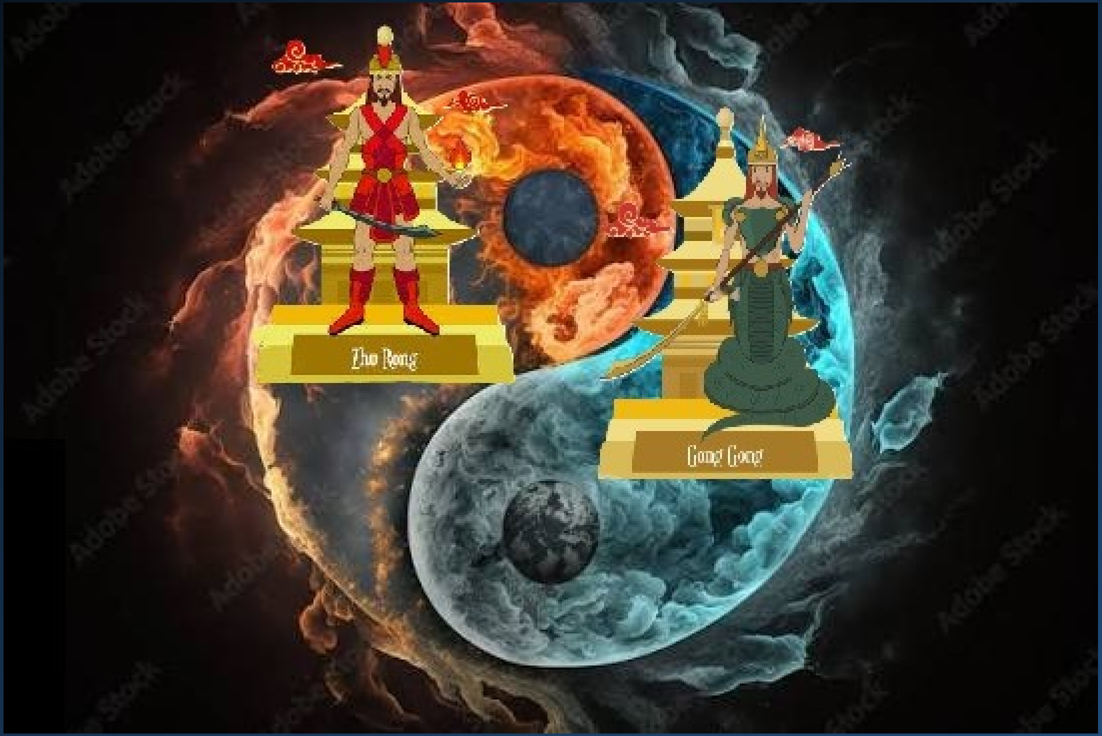
CH4
ETV BHARAT

KING OF DEATH
TRILOBITES
SEA SCORPIONS



祝融


Zhu Rong
Gong Gong

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Let's celebrate the Cosmic Force, Lord King of the Universe, Shen Long, the manifestation of the cosmos showing different aspects of its power:
Shen Long, the cosmos in all its power, develops on every planet where possible a whole diversity of creatures: bacteria, plants, animals, and cognitive beings (comparable to humans) through the god, creator of creatures, and his goddess, the creative power of creatures.

Lei Gong in Chinese mythology

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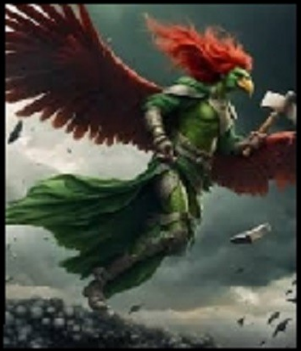
So certain now of the level of injustice among humans he poured the flood on the planet.

Lei Gong was at the center of the star system which makes all the actors work interact together the axis of rotation of the planet around the sun changed and got closer somewhat Lei gon at the center the relationship between stars and planets led to the melting of the glaciers and the rise of the ocean level everywhere on the planet LEi Gon at the center of the relationship between the Ocean and the land emerge made many territories be drowned and made the Mediterranean flooded the plain of Yucatan, and the Mauritanian region the eye of Richas giving birth to the legend of Atlantis.



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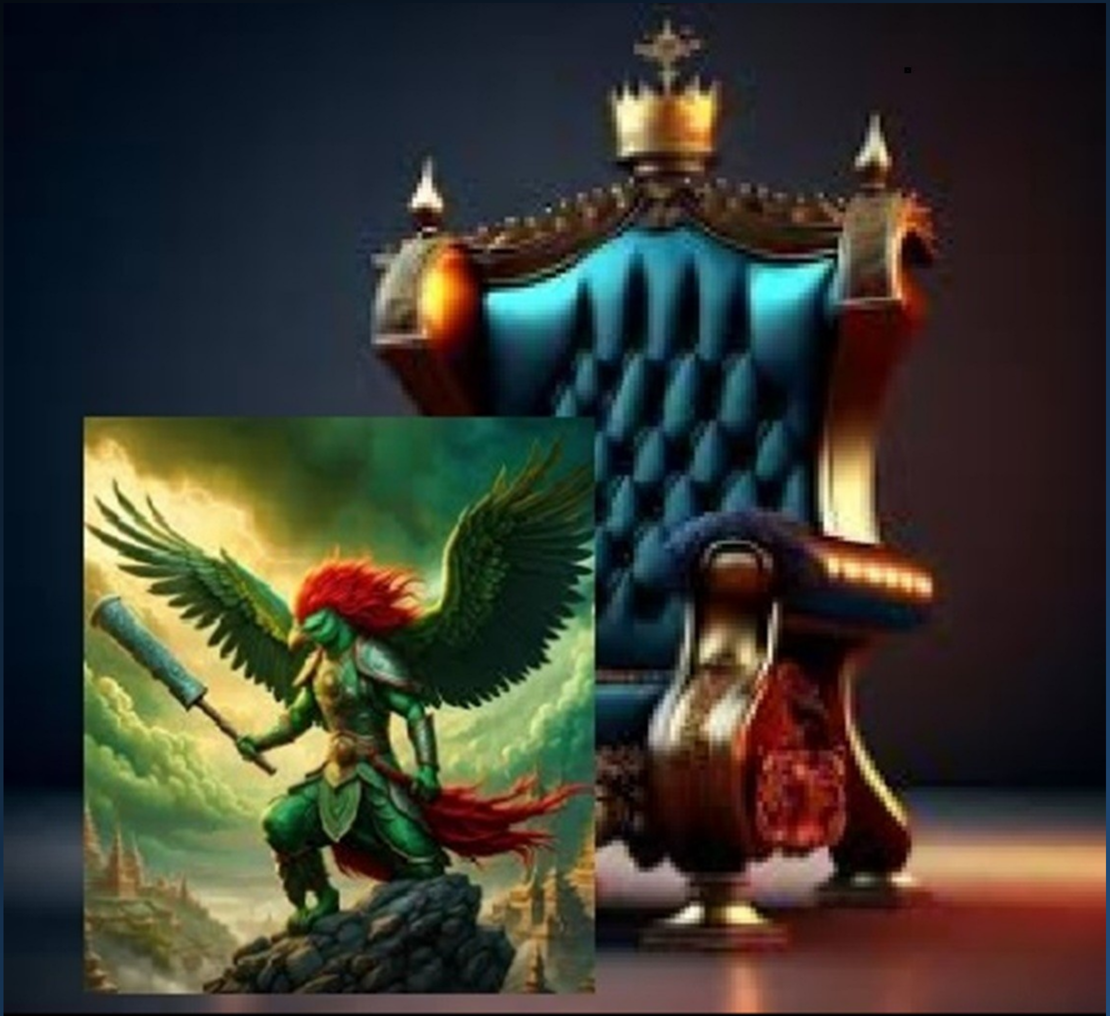

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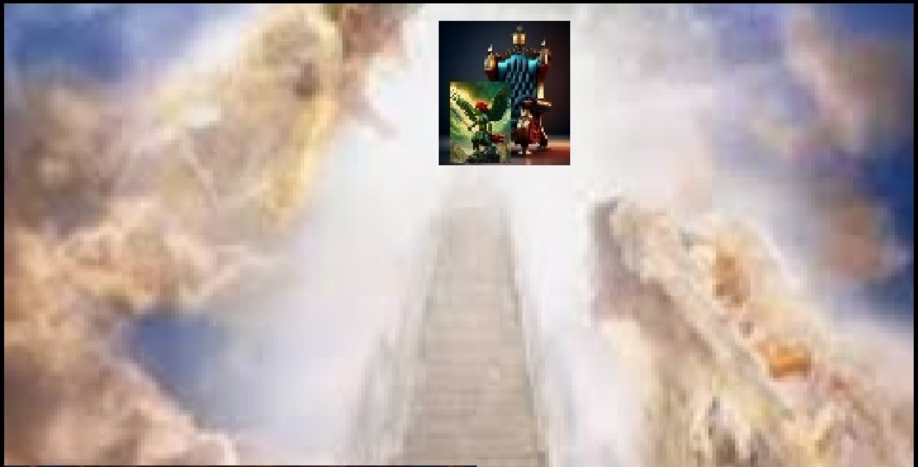
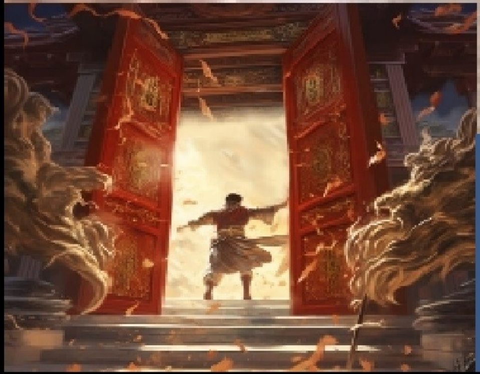
Lei Gong, the king of the gods, descends from his throne to visit the planet, the countryside, but especially the great cities that are beginning to emerge, where the accumulation of wealth makes humans greedy, selfish, and sometimes murderous.





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The legend of Gun thus begins at the Flood, when the Earth is flooded by water, all the rivers overflowing, forcing the populations to flee to the mountains. But, their refuges were just as dangerous, because snakes and wild beasts also went there. Day and night men called 4th Jade Emperor Lord King God Lei Gong, so that he would make the rivers return to their beds.

But they get no answer, because the 4th Jade Emperor Lord King God Lei Gong was at the origin of these floods, to punish men for their behavior. Only his grandson Gun hears them. Several times, he goes to his grandfather's palace to speak to him, but in vain, ending up being dismissed before seeing him. Until the day he breaks down the doors and forces his way through to speak to him.

Lei Gong received him angrily, then explained to Gun who was trying to understand why humans were left in such a situation, experiencing cold and hunger. His grandfather, not wanting him to come and talk to him about it anymore, chased his grandson away. However, the waters continued to rise, leading humanity to its end if nothing was done. Gun remembered that the Jade Emperor possessed the Living Earth, an artifact made of earth that could increase his size. With just a little of it, he could make a dam to save humans. However, there was only one problem: he did not know where his grandfather kept it.

While he was thinking about this, Gun saw an owl and discussed with it the situation of humans. He asked it for help and the animal accepted, so he explained his plan to it. The owl revealed that it sometimes landed in the Garden behind the Emperor's palace, and that there were many chests piled up there. The bird went to check and found a chest marked Living Earth on the top. Now Gun knew where what he needed was.

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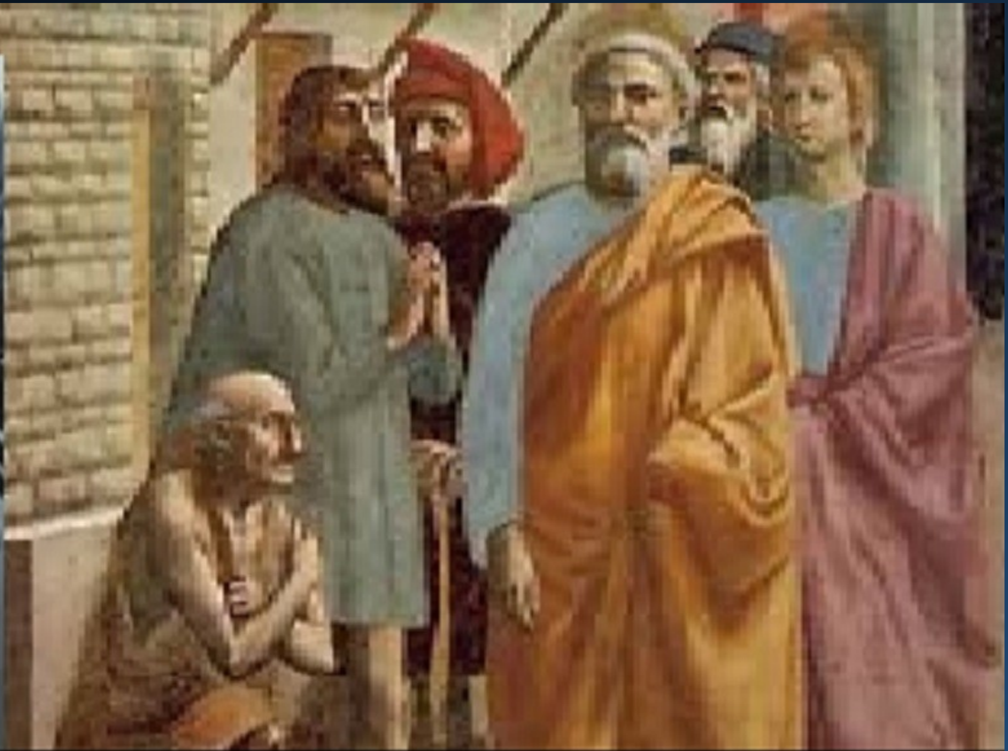

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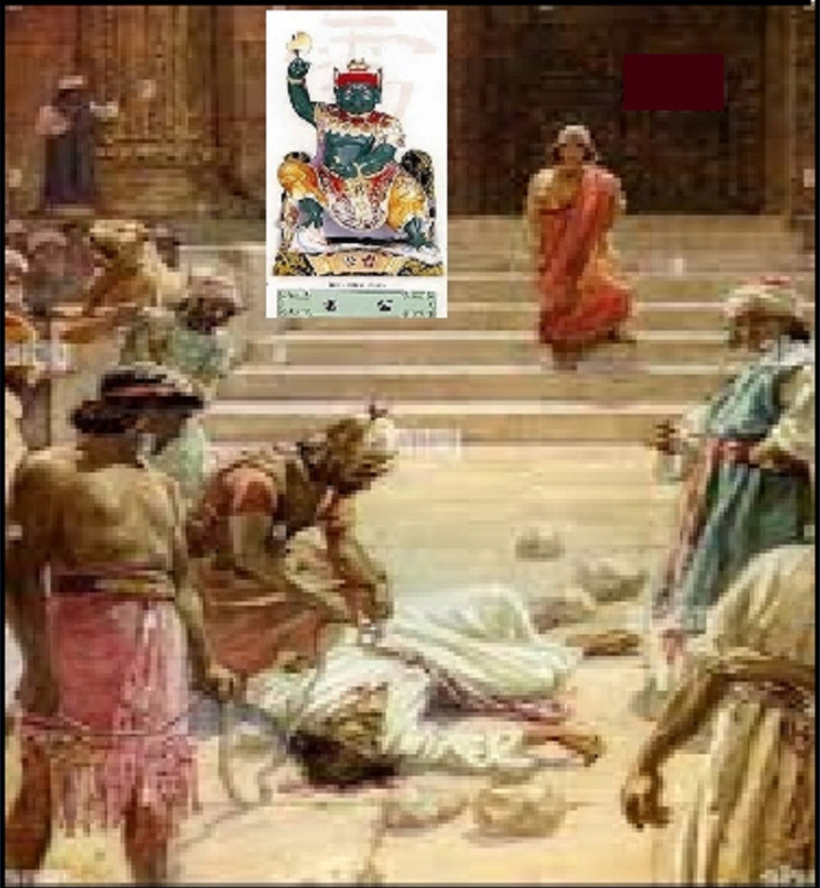

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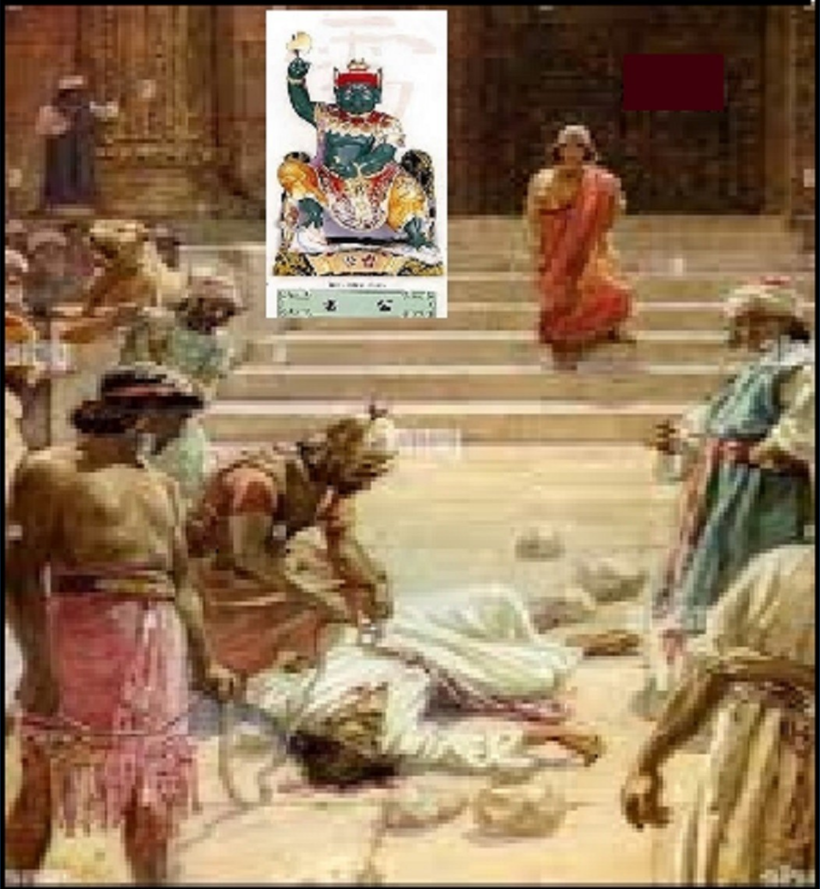

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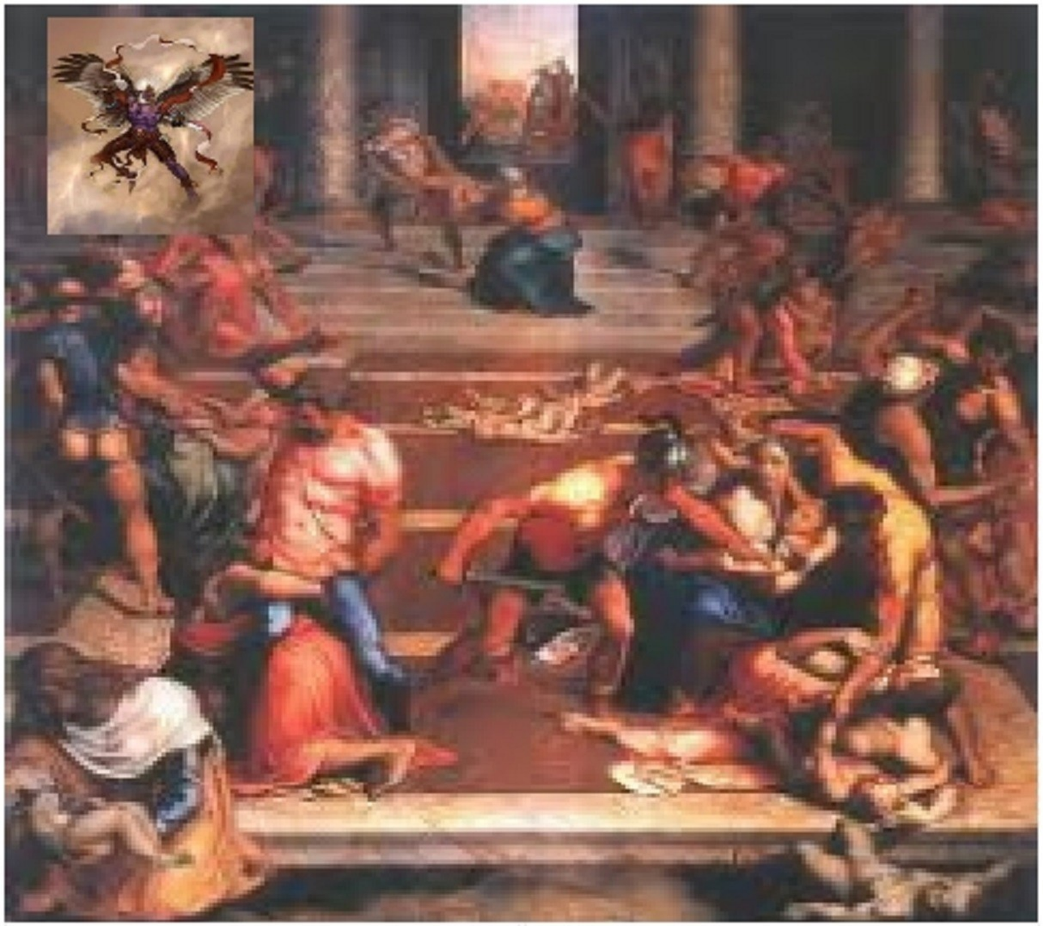

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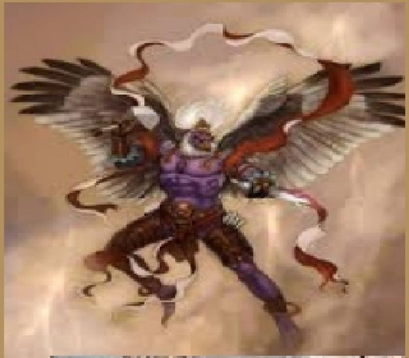

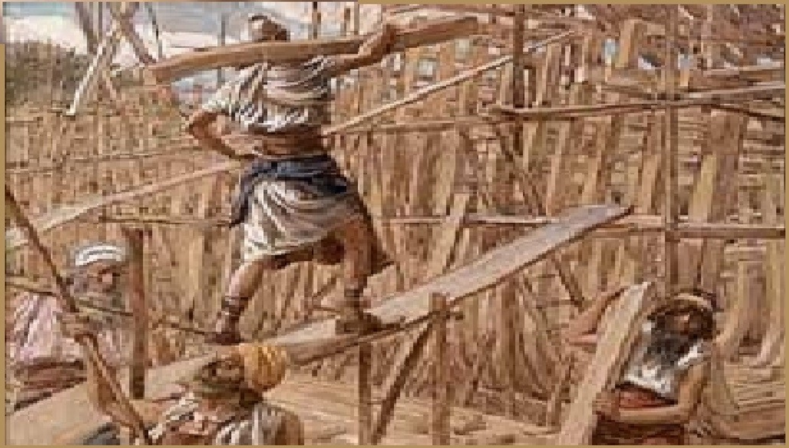

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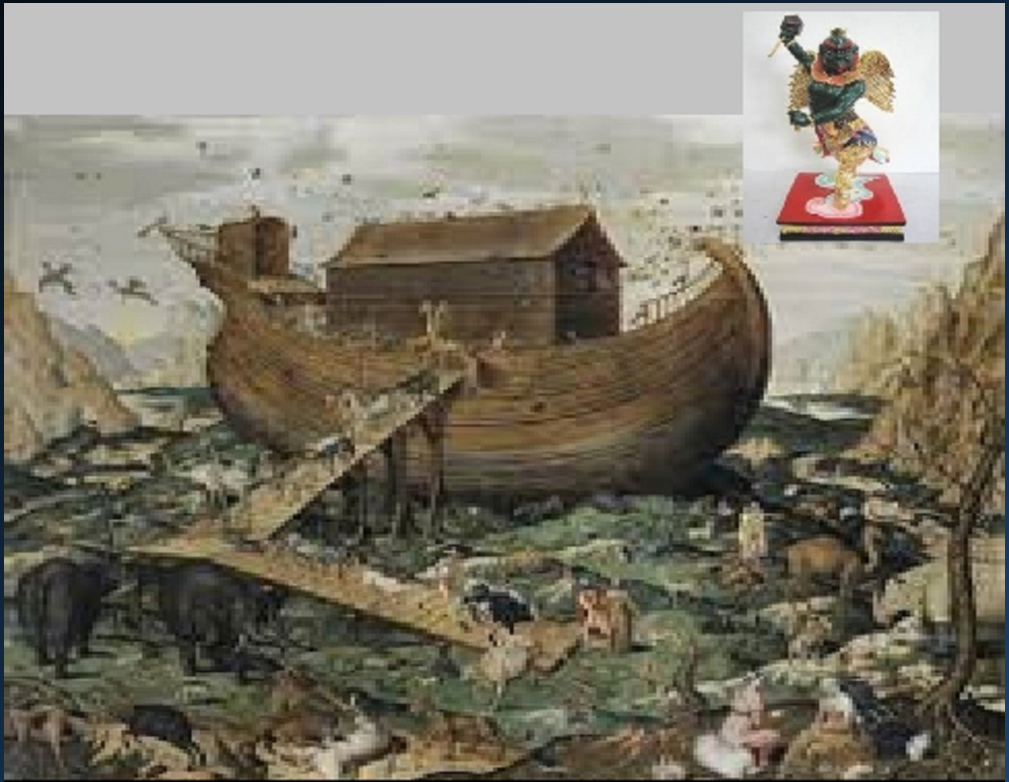

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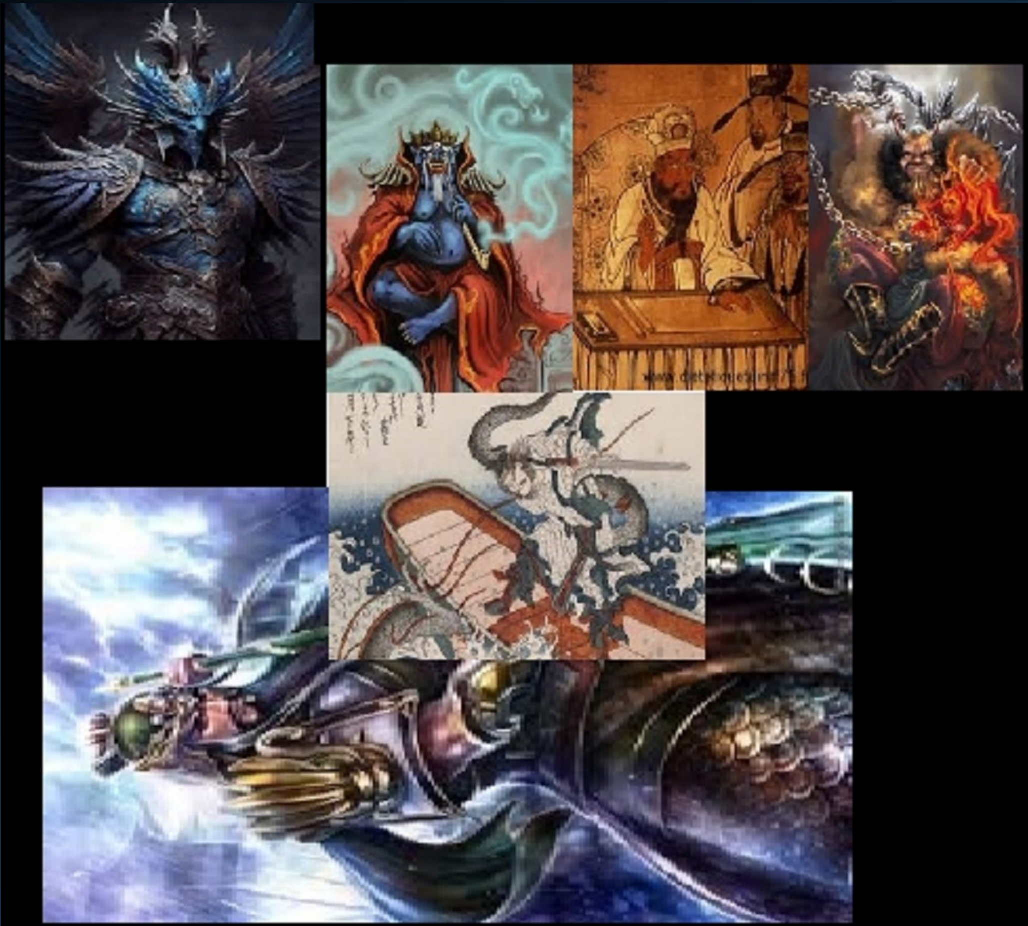
The legend of Gun thus begins at the Flood, when the Earth is flooded by water, all the rivers overflowing, forcing the populations to flee to the mountains. But, their refuges were just as dangerous, because snakes and wild beasts also went there. Day and night men called 4th Jade Emperor Lord King God Lei Gong, so that he would make the rivers return to their beds.

But they get no answer, because the 4th Jade Emperor Lord King God Lei Gong was at the origin of these floods, to punish men for their behavior. Only his grandson Gun hears them. Several times, he goes to his grandfather's palace to speak to him, but in vain, ending up being dismissed before seeing him. Until the day he breaks down the doors and forces his way through to speak to him.

Lei Gong received him angrily, then explained to Gun who was trying to understand why humans were left in such a situation, experiencing cold and hunger. His grandfather, not wanting him to come and talk to him about it anymore, chased his grandson away. However, the waters continued to rise, leading humanity to its end if nothing was done. Gun remembered that the Jade Emperor possessed the Living Earth, an artifact made of earth that could increase his size. With just a little of it, he could make a dam to save humans. However, there was only one problem: he did not know where his grandfather kept it.

While he was thinking about this, Gun saw an owl and discussed with it the situation of humans. He asked it for help and the animal accepted, so he explained his plan to it. The owl revealed that it sometimes landed in the Garden behind the Emperor's palace, and that there were many chests piled up there. The bird went to check and found a chest marked Living Earth on the top. Now Gun knew where what he needed was.



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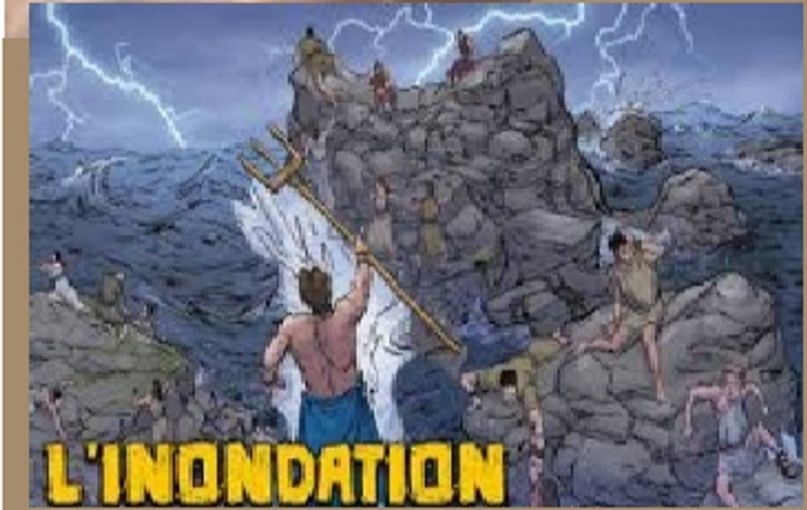
But Lei Gong the 4th Jade Emperor had learned of the theft of a piece of the Living Land and summoned Gun, knowing him to be responsible. Although Gun explained his gesture to save a humanity on the verge of disappearing, his grandfather reproached him for disobeying him. He ordered Yan Luo to take him to the realm of the dead, taking him to the Mount of Feathers, the darkest place, where the only light was that of a candle on the head of a dragon to make him pass in front of Yanluo Wang the judge of souls in order to precipitate him into the realm of Zhong Kui the god of hell. Gun was executed there and joined Yan Luo the death which led him to Yanluo Wang the judge of souls and lord king god Lei Gong the 4th Jade Emperor took back the stolen Living Land, the waters invading the lands again. After three years, the Jade Emperor sent a soldier to see Gun's remains that had remained intact, so that he could disembowel him and make sure he was dead.

From Gun's belly came his son, Yu, who



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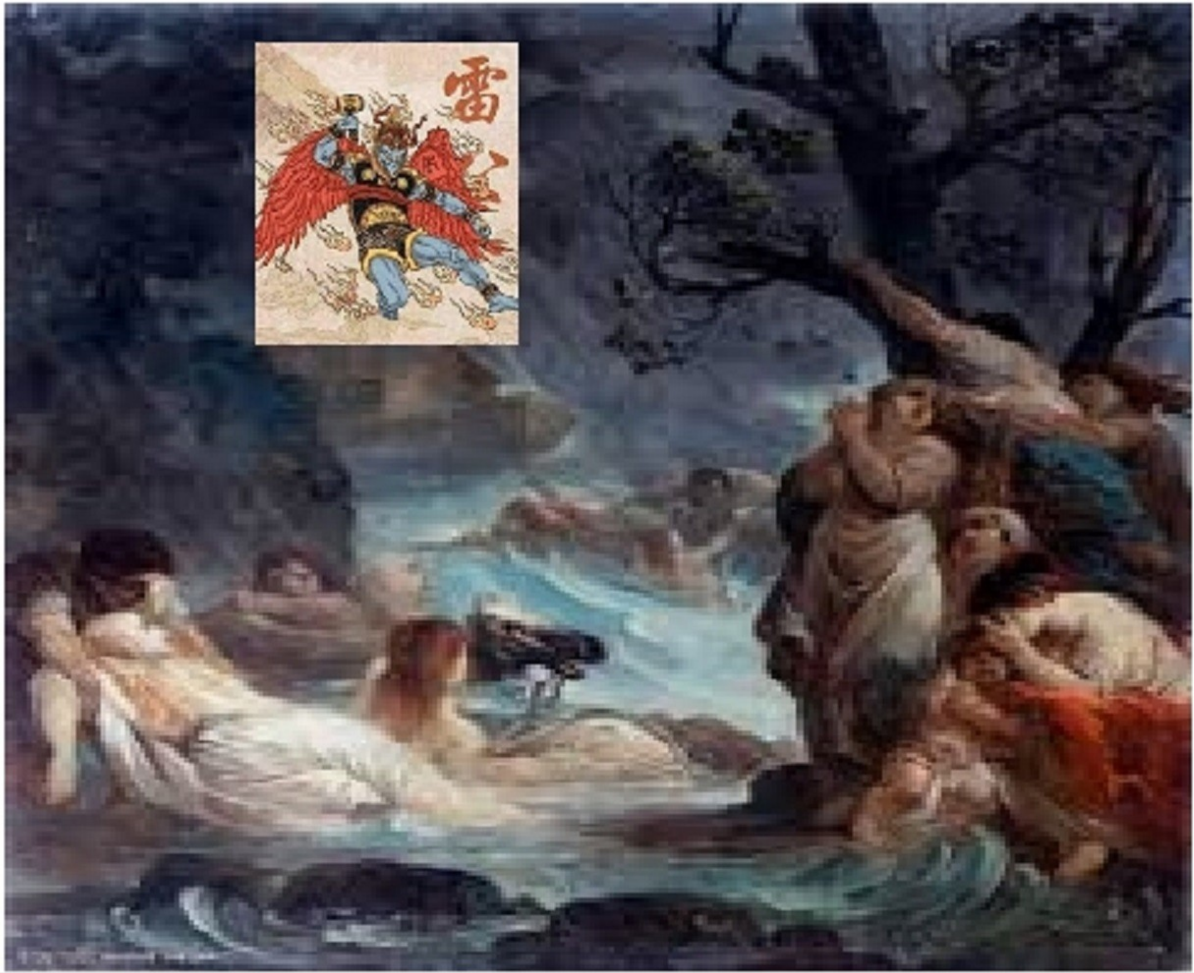

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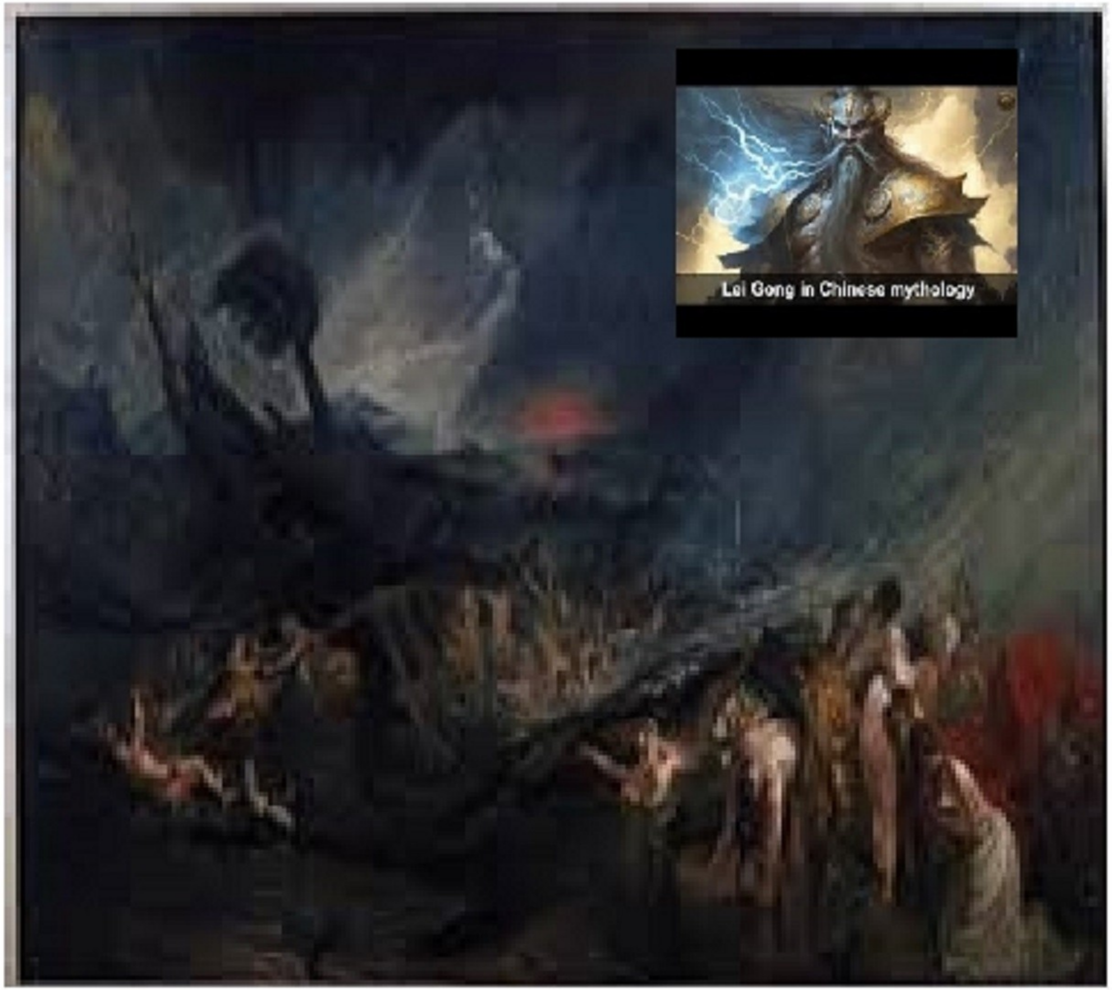
Lei Gong in Chinese mythology

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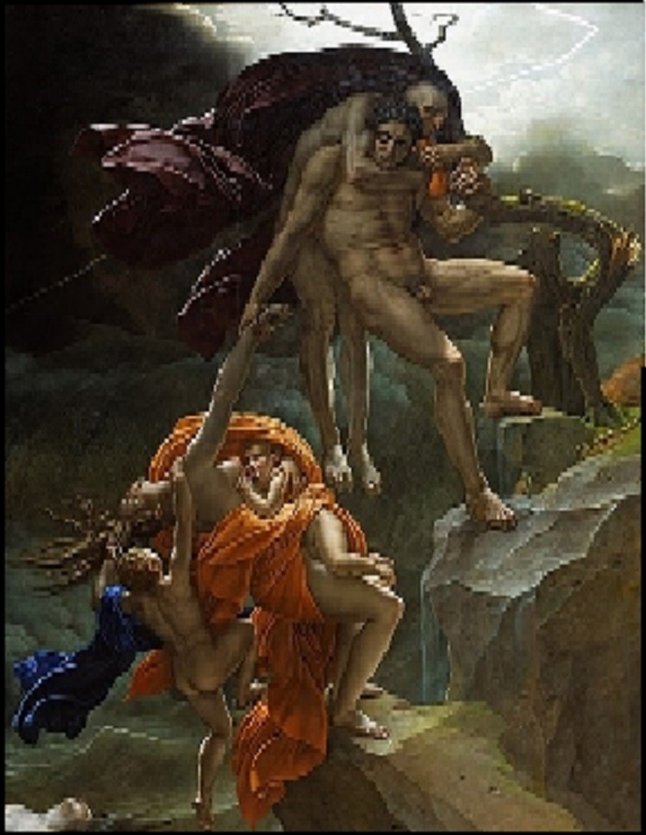

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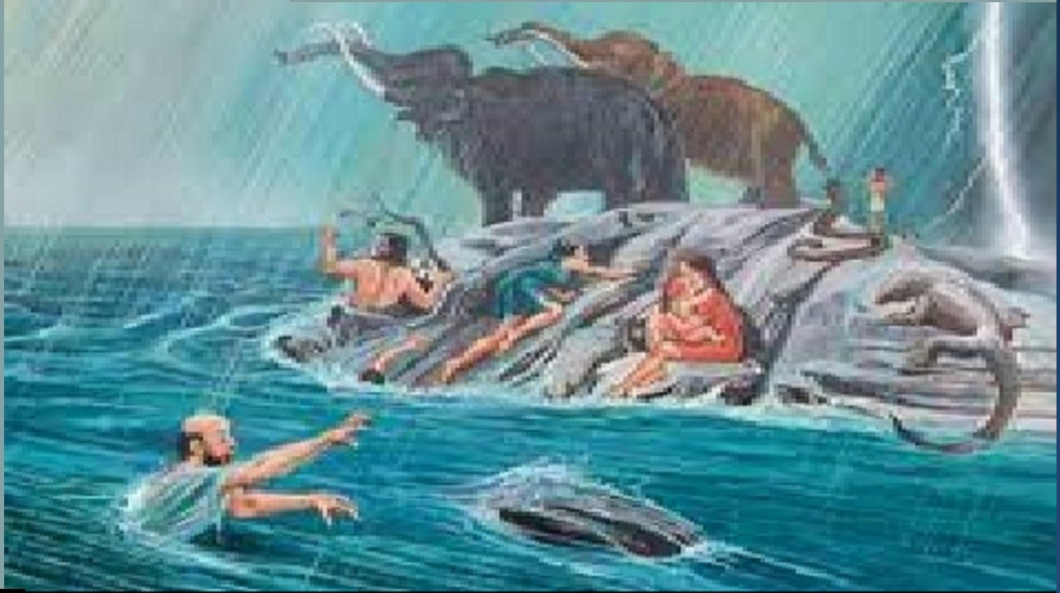

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L'empereur Noir du Nord

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Let's Celebrate the cosmic lingam divine universal lord kingof the universe(more than what any god or goddess is) Tong Wang Kong.
He is the universe and the cosmos at the same time manifesting in his volum aspect, the Cosmic lord divine universal Pangsu is one of his aspects.
On rebirth of the cosmos Tong Wang Kong is cosmic lingam Bindu divine universal, on expansion he is cosmic lingam divine universal Wang Mu Nyang Nyang, On resorption Big Crunch he is cosmic lingam divine universal Xi wang Mu thus he is throughout the cycles of the universe Cosmic Lingam divine universal Mazu.
Let's contemplate the cosmic lingam Wang Mu Nyang Nyang Tong Wang Kong after the end the galaxies borning and the transformation of primordial moleculare into all the diversity. durring the big rip galaxies black matter fences are destroyed leaving the dark energy entering galaxies dislocating them the first galaxies start to dislocate stars and planetes are expulsed from any orbits and finaly all inside of glaxies are expulsed outside
the last stars finish to burn their gaz and planetes float alone isolated in the cosmic void

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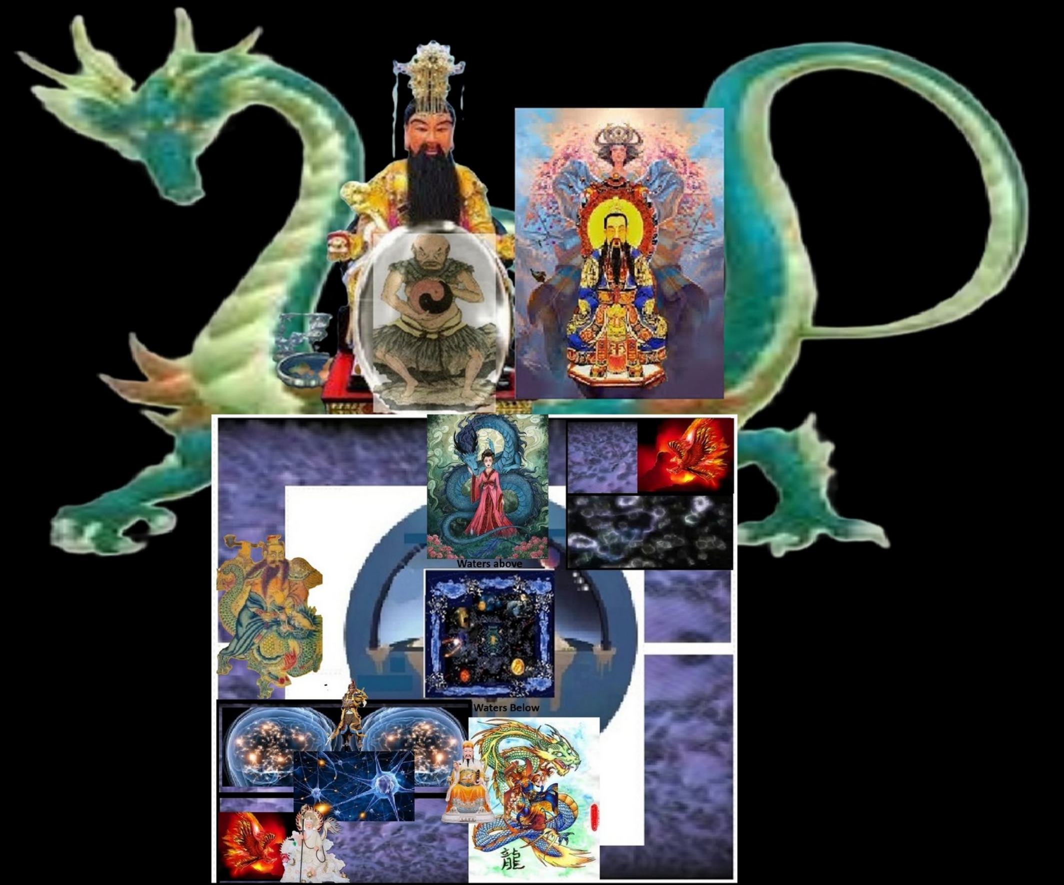

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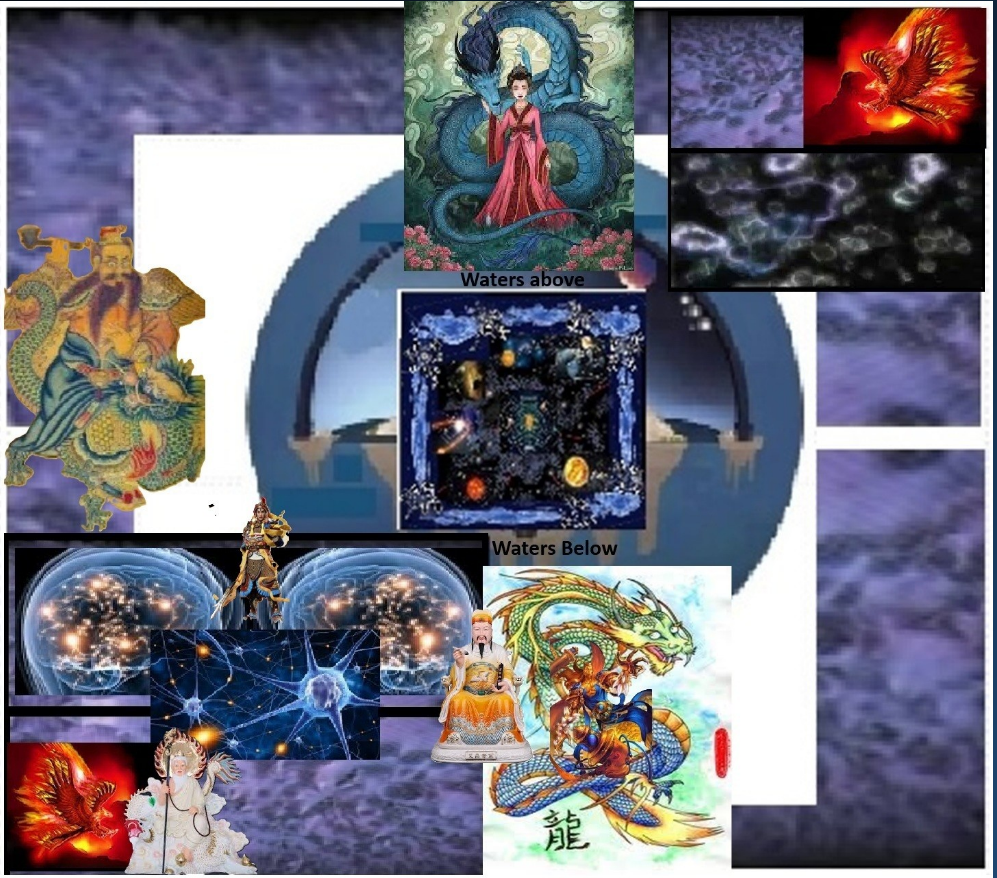

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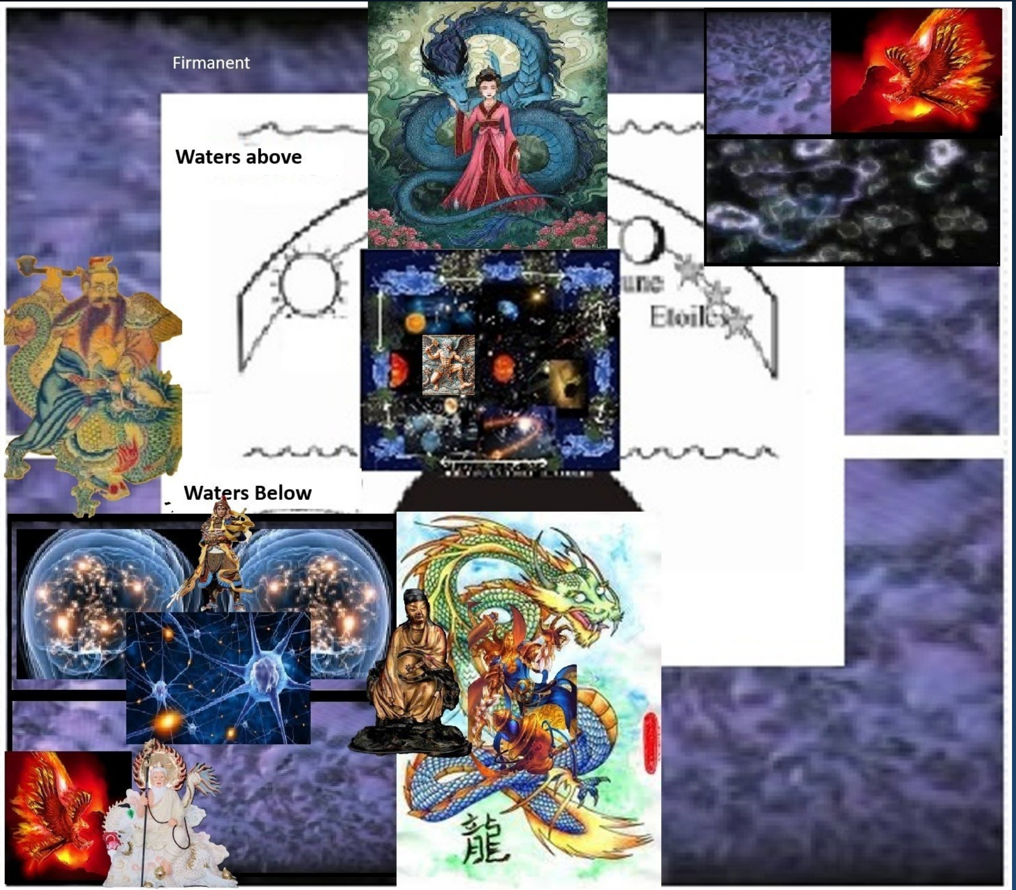

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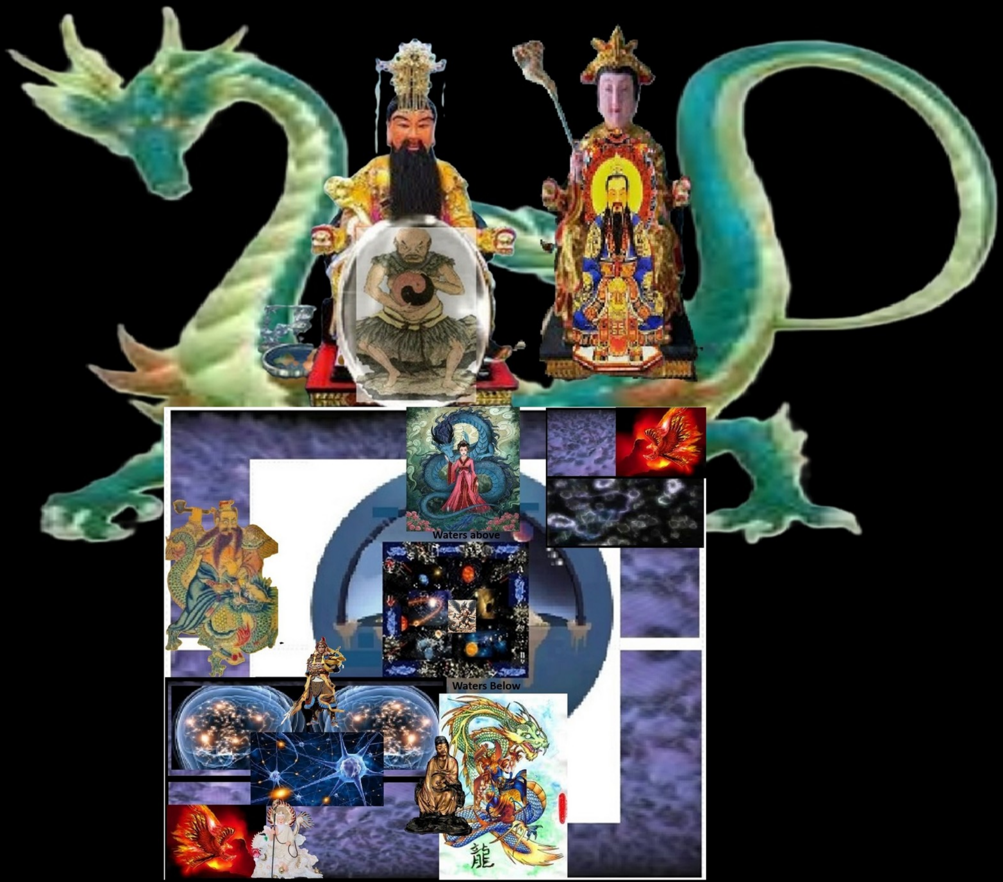

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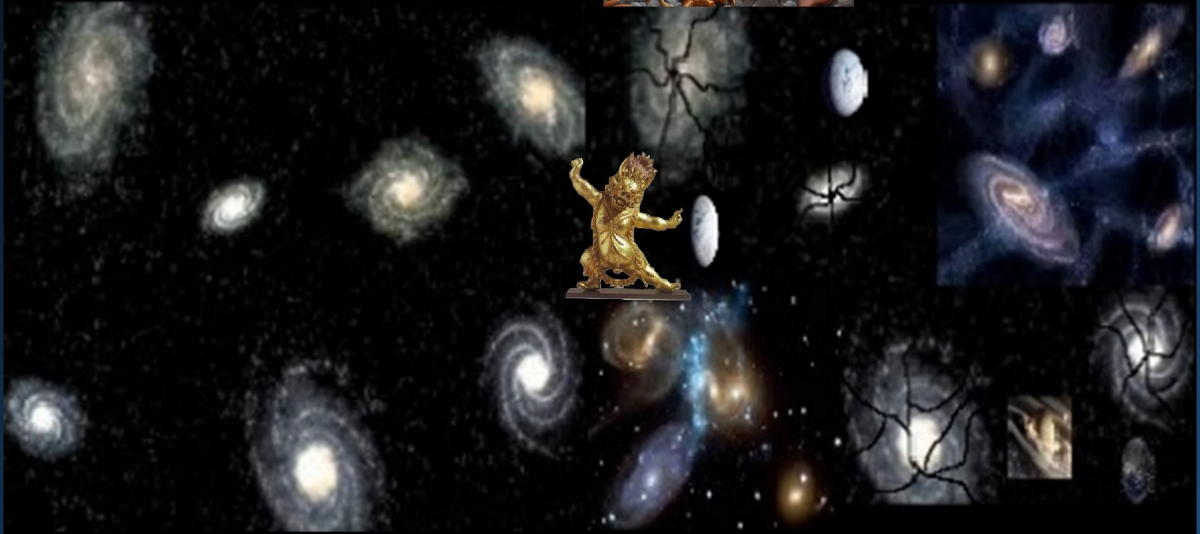
Wanning full moon lorddess goddess T'ai-in-hoang-kiun

Little by little Caishen disappears from the Galaxies it's the beginning of the big rip 7 Billion years ago after the big bang the dark energy has impacted the speed of expansion and has started to accelerate it exponentially now the speed and expansion of the volume are so strong and large that the halo of black matter at the gates of the galaxies give way and let in the dark energy which comes to burst the galaxies the devil-dragun destroyer of stars engulfs himself with the dark energy and causes destructive collisions.

it's the beginning of the big Rip and although a good part of the galaxies are still in the posperity the first destructive dislocation of the galaxies begins making many victims.

PV
Three Eyes of God



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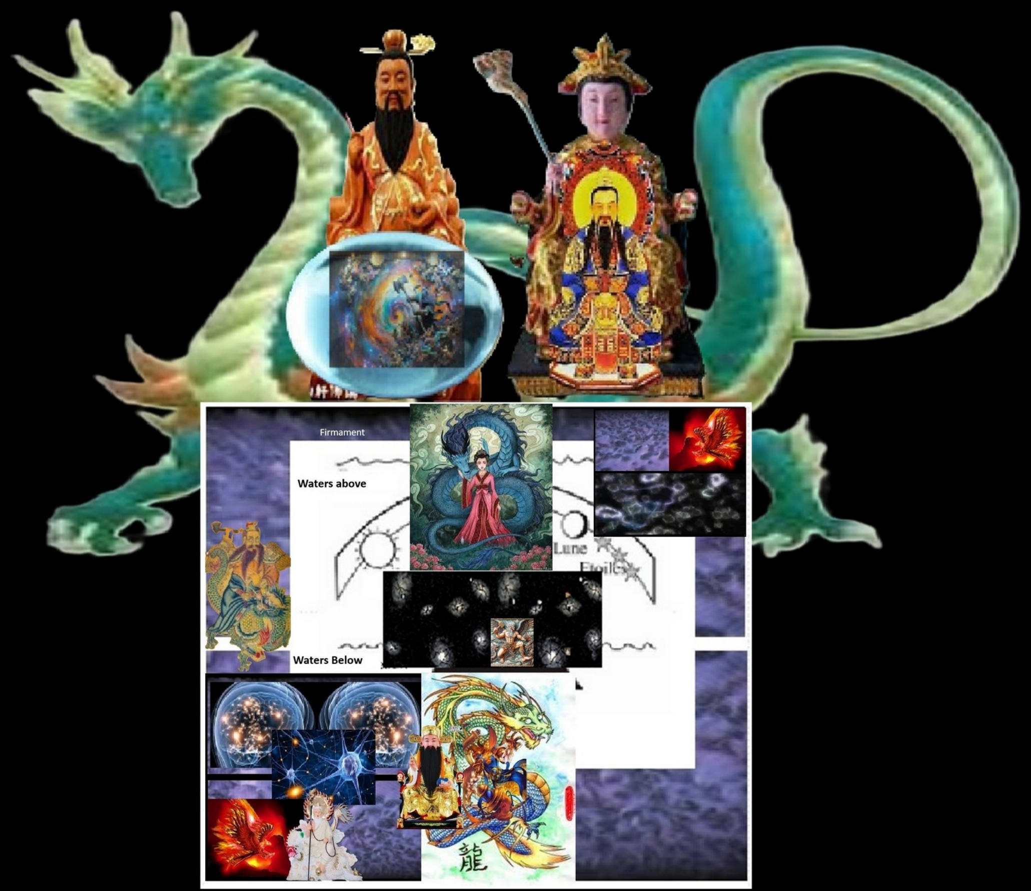
Let's celebrate the dawn of Lorddess Goddess Chun T'I at the moment of the beginning of the Big Rip, the dislocation of galaxies.
Dawn in the Liu Meng ecosystem is associated with the transition where the Lorddess Goddess Chang Yong order shifts from night to day. It is also, in the cycle of the universe, the transition between two phases.
The dawn of Lorddess Goddess Chun T'I appears at the moment when the Lorddess Goddess Chang Yong order shifts from the prosperity of galaxies to the destruction of the expanding creative potential. Lei Gong had unleashed the universe's potential to expand using Erlang Shen, and this gradually accelerated the speed of expansion. This reached a speed sufficient to tear the veil of dark matter at the gates of galaxies, letting in dark energy and the star-destroying dragon. The fight resumes between Lei Gong and the dragon, but this time the dragon will have the upper hand; the first galaxies are torn apart, the planets and stars are expelled into the cosmic void which grows exponentially, creating distance between each celestial body.



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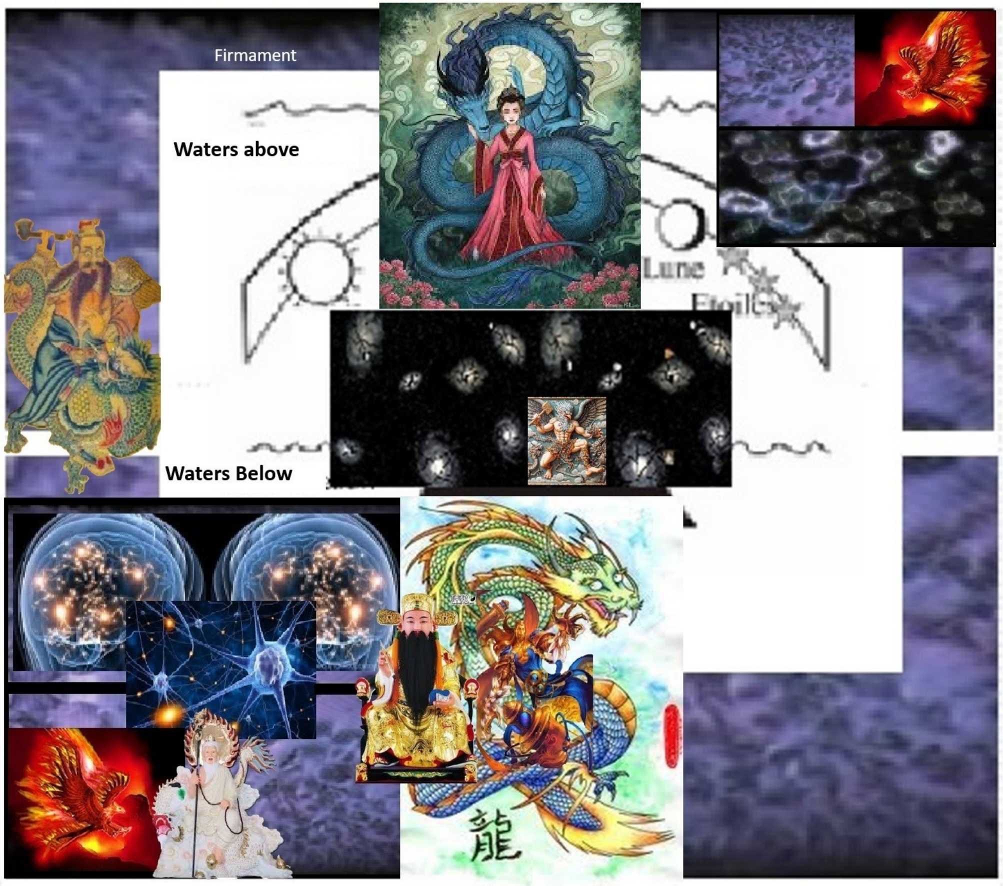

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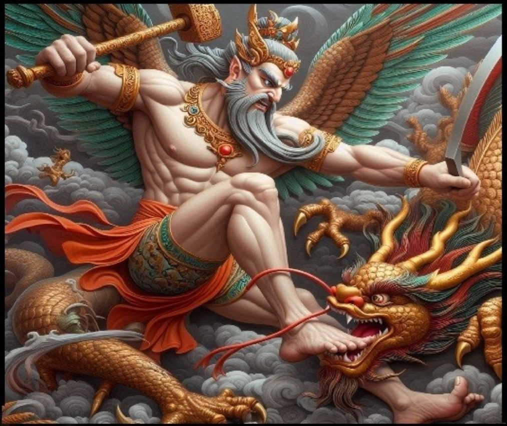

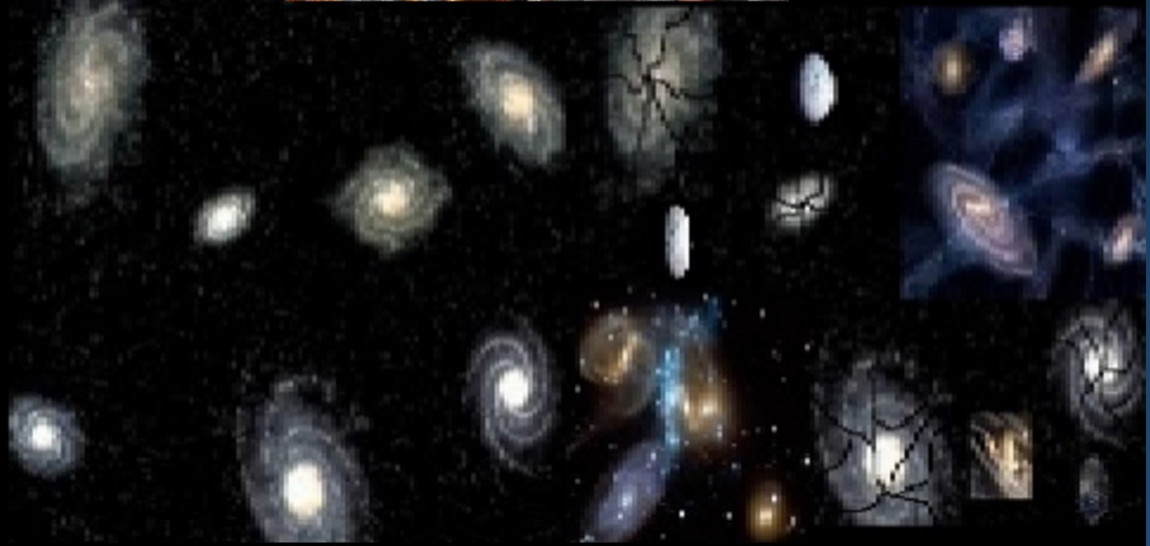

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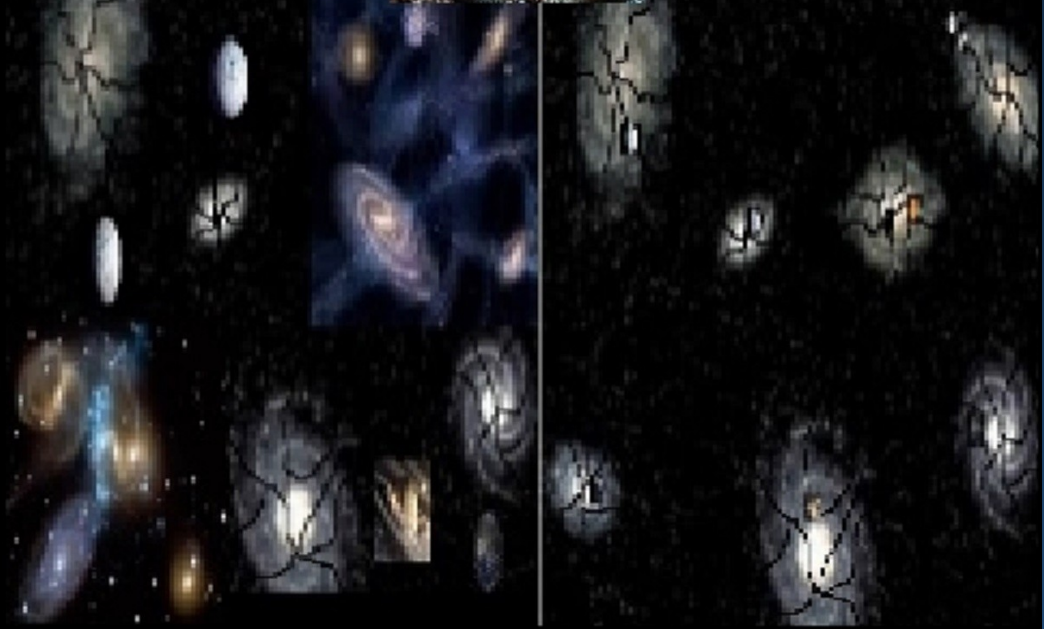

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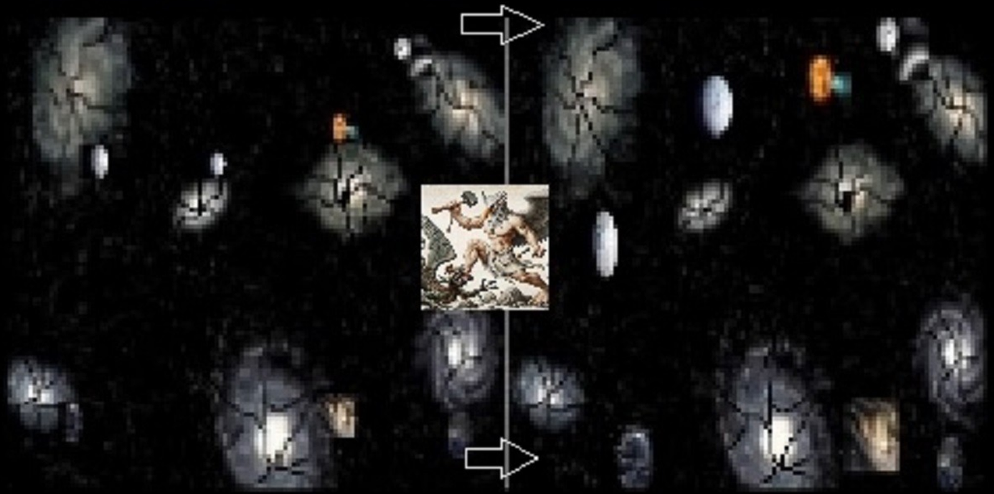

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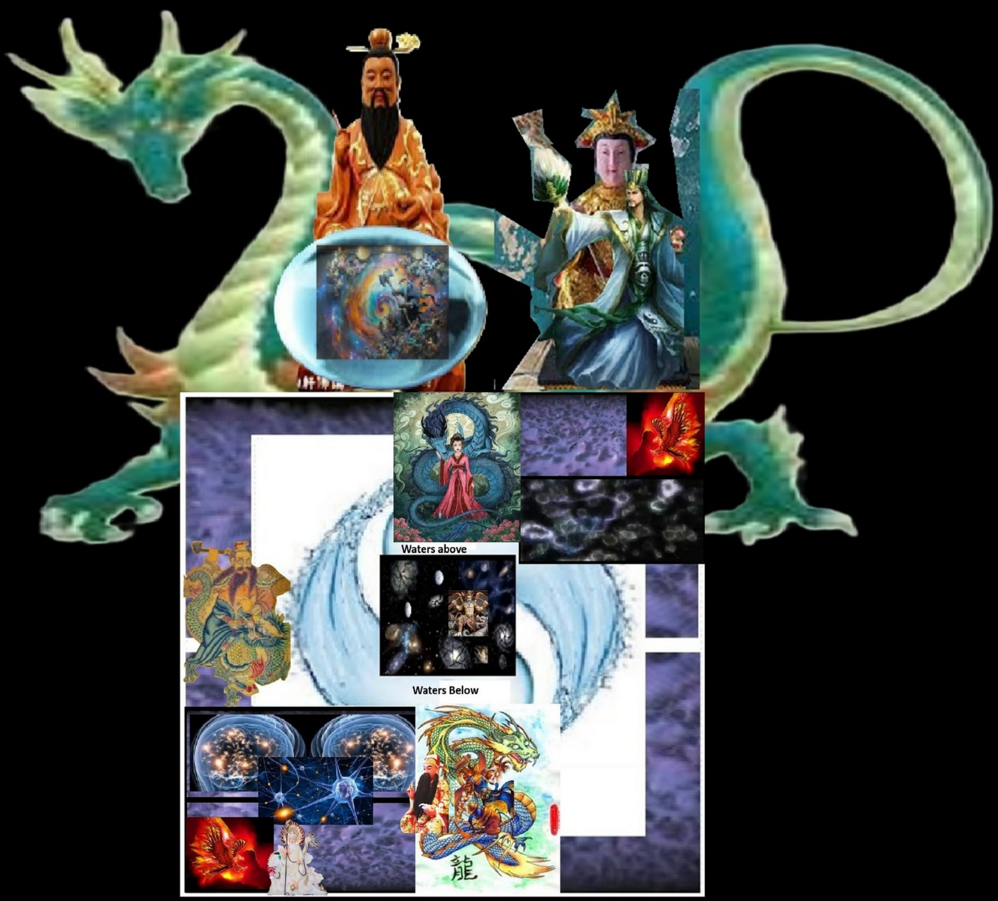
Wanning gibous moon lorddess goddess Heng Ho

This is the hardest phase of the Big Rip gradually all galaxies are hit and dislocate under the effect of dark energy entering massively into the galaxies and expelling planets and stars from any orbit they are then expelled out of all galaxies and float in the cosmic void it is a time when the star destroying dragon lord god Gong Gong is very active countless planets and stars are thrown into collision dark energy carries Erlang Shen the destructive omniscience of the 3 worlds who can then no longer conceive of any intelligence of deconfinement of the universe. it is not the dark energy particles that destroy it but the acceleration that they cause the cosmos will continue its expansion but on the momentum that Erlang Shen had conceived before it is said that it is his wife his active power the goddess destructive power of the 3 worlds which generates the wind of expansion lorddess goddess Feng Pho-Pho the wind and its 4 directions lord god Chi Po, lord god Fei Lien, lord god Fengbo, and lord god Fong-Pe who finishes spending the cosmos Erlang Shen has become the Holy Spirit until the next big bang he can no longer participate in the creation process by his ability to deconfine. he will be absent from the Big Crunch reabsorption. Lei Gong the king of the gods, he suffers a bitter defeat and Gong Gong wins the second round of this fight.



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Let's celebrate the expanding universe and cosmos. On expansion, Mazu, the universe, takes the form of Wang Mu Nyang Nyang, the expanding universe, and the quantum node universe. Fuzanlong, the long creator, takes the form of Yu Long, the long creator, the quantum node universe, expanding. Tong Wang Kong, the divine universal cosmic lingam, is both universe and cosmos. On expansion, his divine universal aspect is Wang Mu Nyang Nyang, the long creator, the higher lord king of the expanding universe. Yulong is knotted within Wang Mu Nyang Nyang, therefore within Tong Wang Kong, and this is what constitutes the architecture of the expanding universe. The architecture changes throughout the expansion; what changes, what moves, changes state within the divine universal cosmic lingam. Tong Wang Kong is Pangsu within Tong Wang Kong. Pangsu is both the universe and the cosmos, and during its expansion, its universal divine aspect is Wang Mu Nyang Nyang, the expanding universe that shapes the cosmos.

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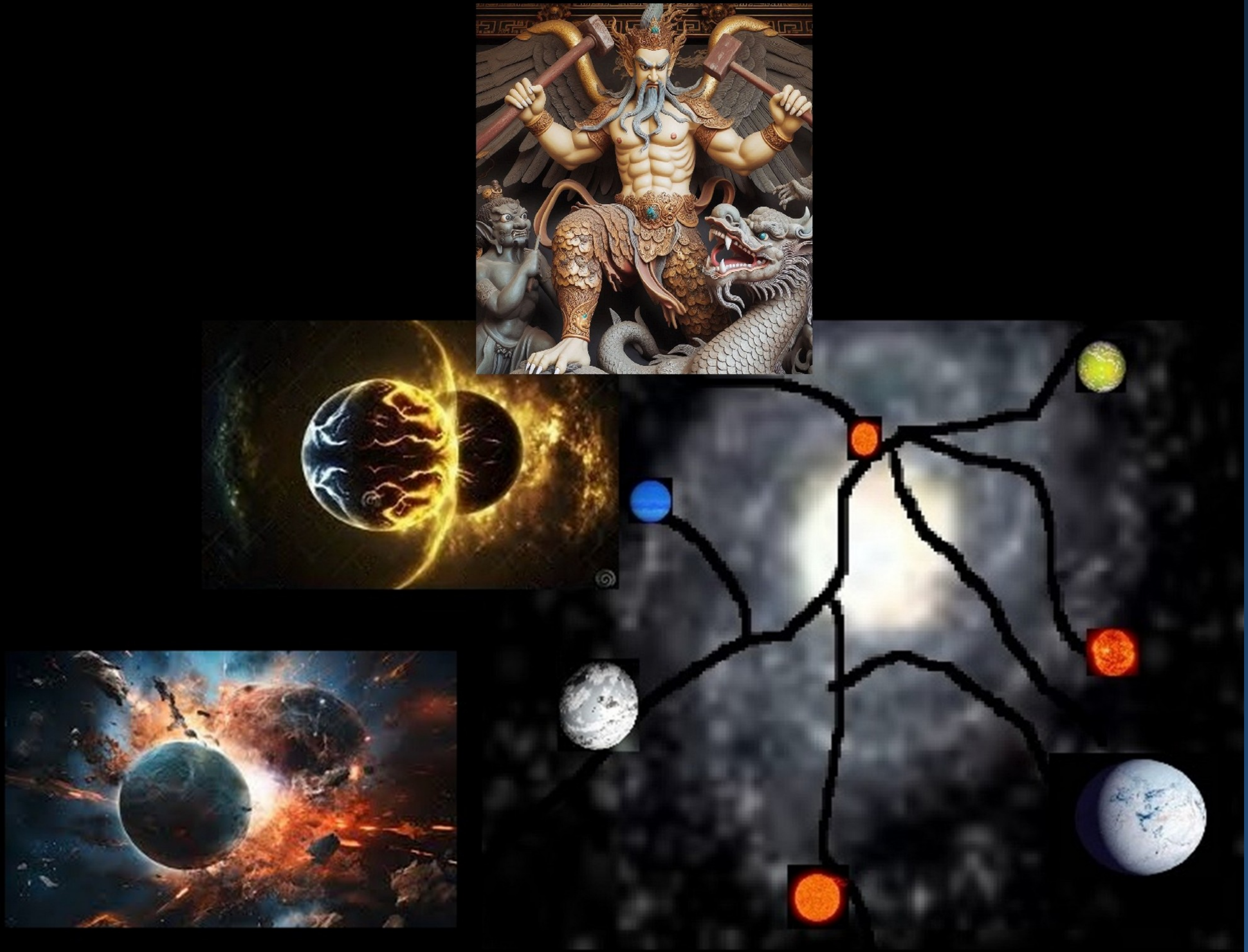

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Let's celebrate the expanding universe and cosmos. On expansion, Mazu, the universe, takes the form of Wang Mu Nyang Nyang, the expanding universe, and the quantum node universe. Fuzanlong, the long creator, takes the form of Yu Long, the long creator, the quantum node universe, expanding. Tong Wang Kong, the divine universal cosmic lingam, is both universe and cosmos. On expansion, his divine universal aspect is Wang Mu Nyang Nyang, the long creator, the higher lord king of the expanding universe. Yulong is knotted within Wang Mu Nyang Nyang, therefore within Tong Wang Kong, and this is what constitutes the architecture of the expanding universe. The architecture changes throughout the expansion; what changes, what moves, changes state within the divine universal cosmic lingam. Tong Wang Kong is Pangsu within Tong Wang Kong. Pangsu is both the universe and the cosmos, and during its expansion, its universal divine aspect is Wang Mu Nyang Nyang, the expanding universe that shapes the cosmos.

The waters of the universe are an aspect of the expanding universe; they are an aspect of Wang Mu Nyang Nyang, knotted by Yulong in Tong Wang Kong and Pangsu, which modifies the Yuanshi Tianzun architecture and transforms the cosmos. Guan Yin is the source of all matter, the part of the universe where the universal divine energy Fengshuang, which is expanding, is the result of the oscillation of Wang Mu Nyang Nyang and transmutes in Guan Yin into matter, knotted by Yulong, which in the upper waters takes the form Qinglong, while in the lower waters, Hebo Fengshuang transmutes into intelligence (gods), knotted by Yulong, which takes the form Jiaolong in the lower waters. Yulong binds the upper waters of Guan Yin with the lower waters of Hebo because he is simultaneously Qinong and Jiaolong in expansion, thus causing Guan Yin to interact with Hebo in the mixed waters, making them creators and shaping the cosmos. These are the internal mechanisms of Wang Mu Nyang Nyang, which thus shape the cosmos. We then observe in Wang Mu Nyang Nyang that some aspects transform in the infra-universe, others in the supra-universe, and interact in the mixed universe, generating transformations in the cosmos.

After the disintegration of galaxies at the Big Rip, all celestial bodies—stars, planets, asteroids, meteorites—as well as all the stellar gas and dust from the stellar nurseries, are expelled from galaxies, and expansion disperses them throughout the entire volume, increasing the distance between each body of matter and ending all orbits between any celestial bodies whatsoever, with an ever-increasing expansion velocity. The stars complete their combustion and eventually die, becoming supernovas, black holes, and puslars, which will also disappear over time, and the universe enters the Big Freeze, the dark period of the cycle where there is no longer any light or heat source in the entire volume of the Cosmos, which continues its mad course of expansion.

Waters above
Waters Below
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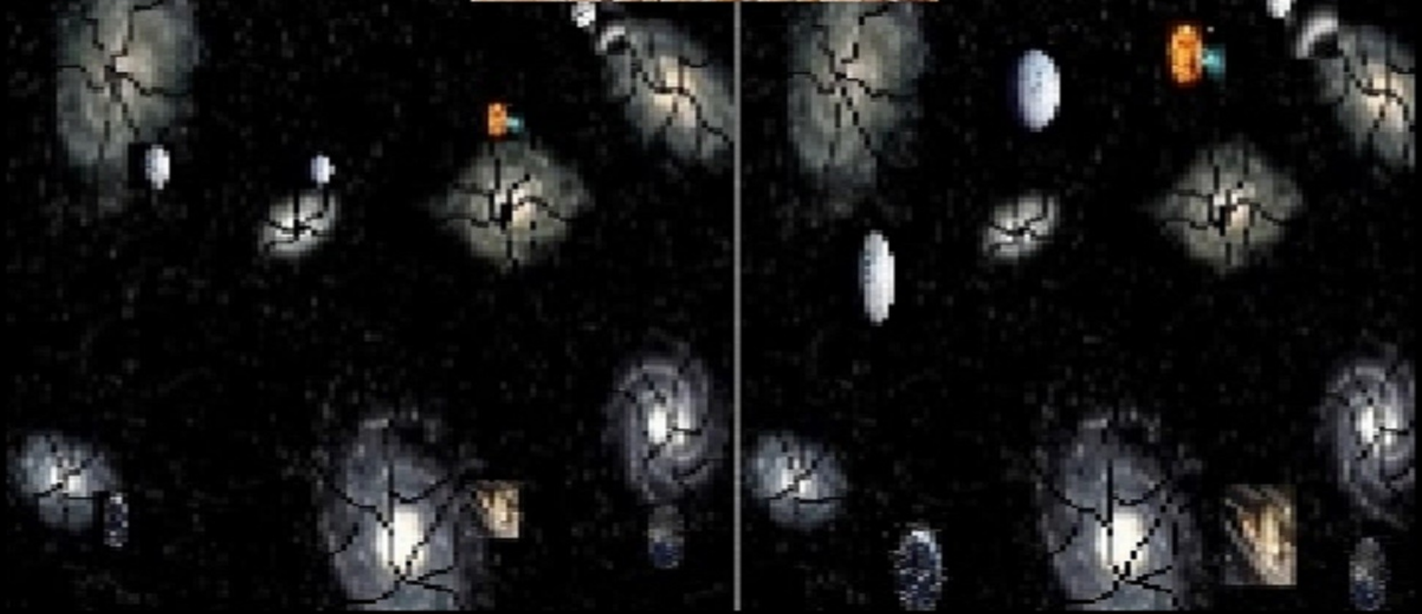
Let's celebrate the waters of the universe: the waters above—the Lord Goddess Guan Yin, the part of the universe where the universal divine energy, Fengshuang, transmutes into matter—and the waters below—the Lord God Hebo, the part of the universe where the universal divine energy, Fengshuang, transmutes into intelligence (gods and demons). Hebo and Guan Yin are two mechanisms of the universe interacting with one another. During the expansion, they exist within Wang Mu Niangniang, the expanding universe. Yulong, the expanding long Creator, binds Hebo and Guan Yin together. Indeed, within the waters above (Guan Yin), he takes the form of Qinglong, the long Creator knotting itself into all forms of matter, whereas within the waters below (Hebo), Yulong, the long Creator, takes the form of Jiaolong, the long Creator knotting itself into all forms of intelligence. Hebo and Guan Yin interact with each other, creating the mingled waters. Gods and goddesses act within Guan Yin and Hebo like faculties of the universe, triggering the interactions between the waters above (Guan Yin) and the waters below (Hebo). Following the dislocation of galaxies and the extinction of stars, the universe enters the Big Freeze. Although the destructive omniscience of the three worlds—responsible for deconfinement and thus the expansion of the universe—is no longer active (Erlang Shen being the Holy Spirit at this stage of the universe), his acting power, manifested as his consort, continues to expand the cosmos toward its maximum possible size. However, there is no longer any intelligence (Erlang Shen) to guide this expansion, which can no longer create anything. The expansion speed increases exponentially, dispersing all matter and driving an ever-greater distance between all material bodies."



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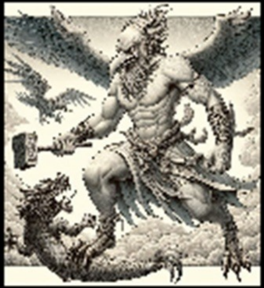
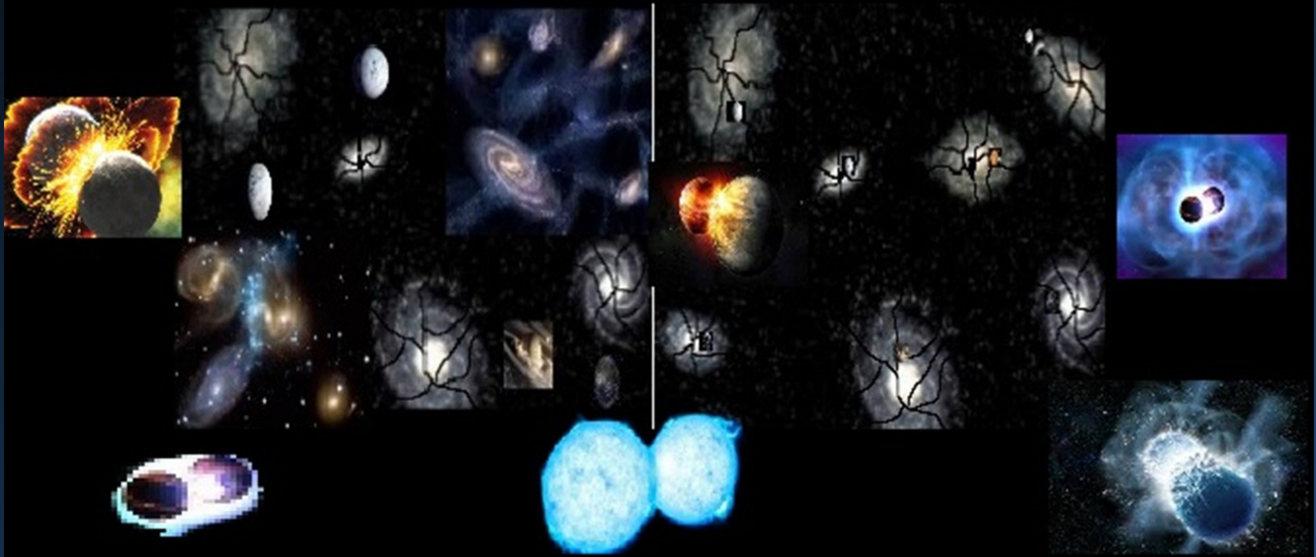
Let's celebrate the very high of all the phases of the universe after Big Bang Lord King God Lei Gong and his wife Lorddes Queen Goddess Dianmu. They deploy the potential of the universe after Big Bang both in expansion and reabsorption.
The fight between Lei Gong and the dragun destroyer of stars round 2:It's time for the Big Rip the revenge of the dragun desroyer of stars the acceleration of the expansion speed and the expansion itself weakens the dark matter halo at the gates of the galaxies these halos isolate the galaxies from the dark energy outside the galaxies and these halos end up letting the dark energy pass which lets the devil dragun desroyer of stars rush in which thus dislocates the galaxies the planets are expelled from their orbit the stars also then it is the galaxies which are torn apart and everything is precipitated into the cosmic void which grows faster and faster in the end the planets and the stars float in the cosmic void far from any orbit around each other the sheets of gas and nebular stellar dust are scattered in the growing immensity of the void cosmic life is dying out on every planet.





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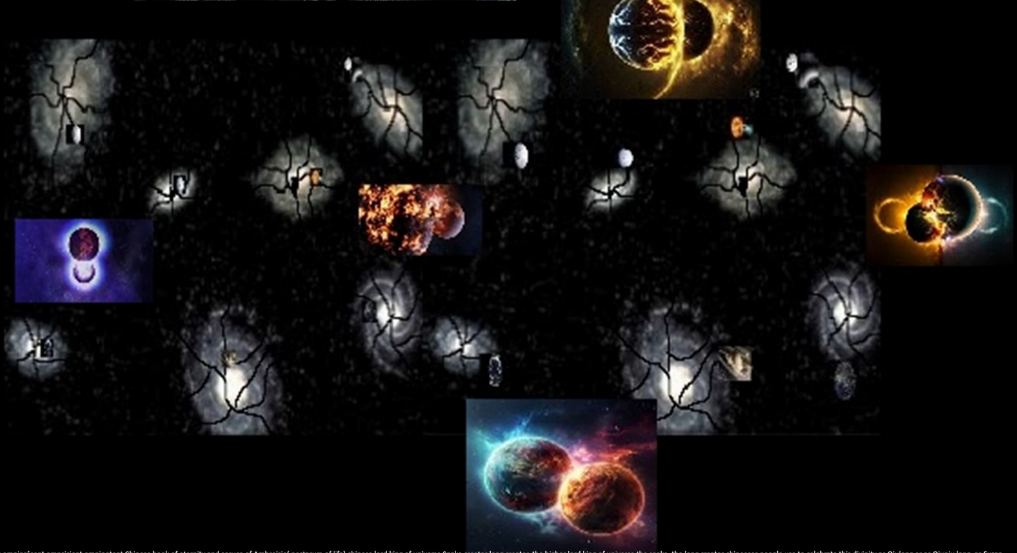

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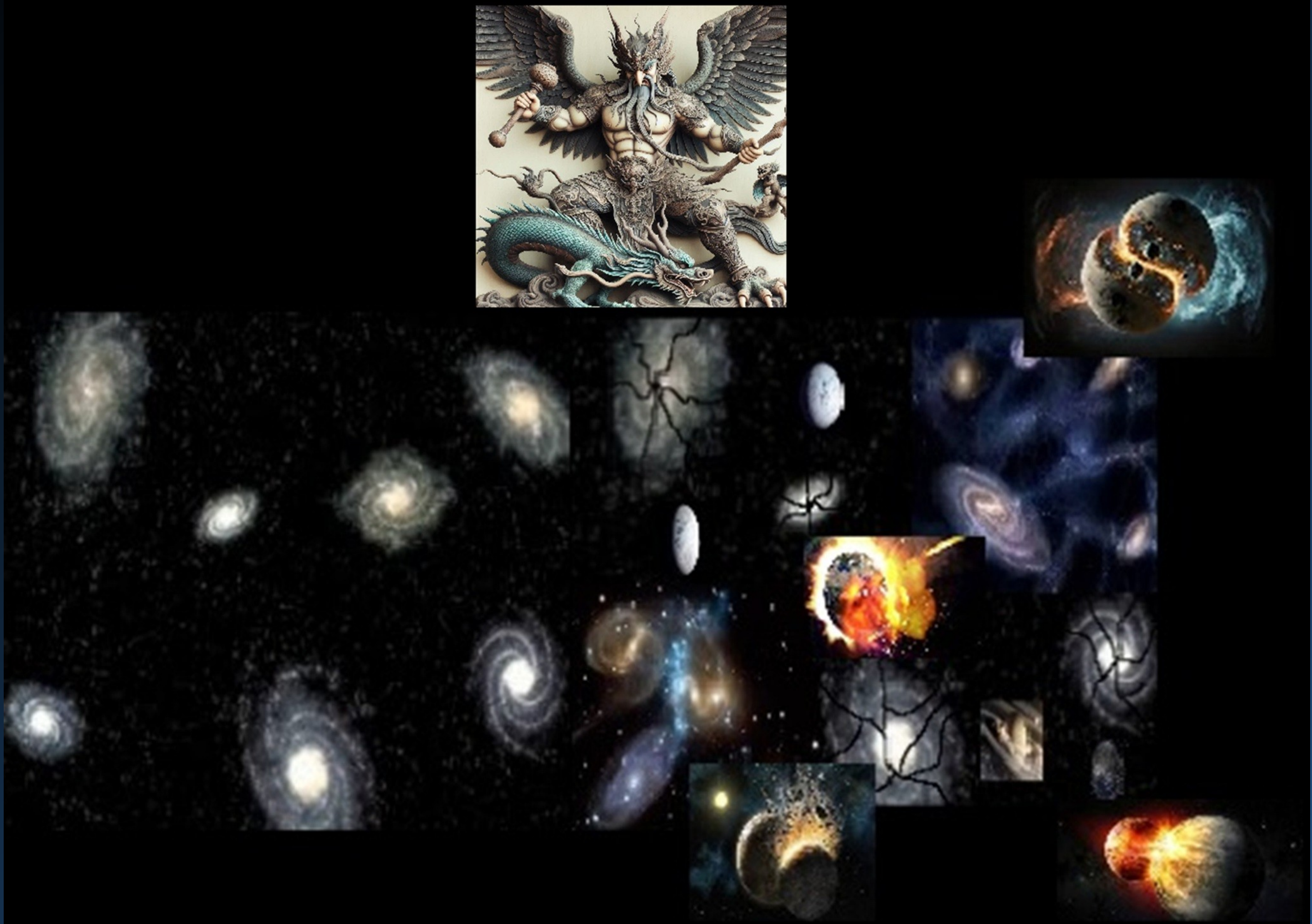

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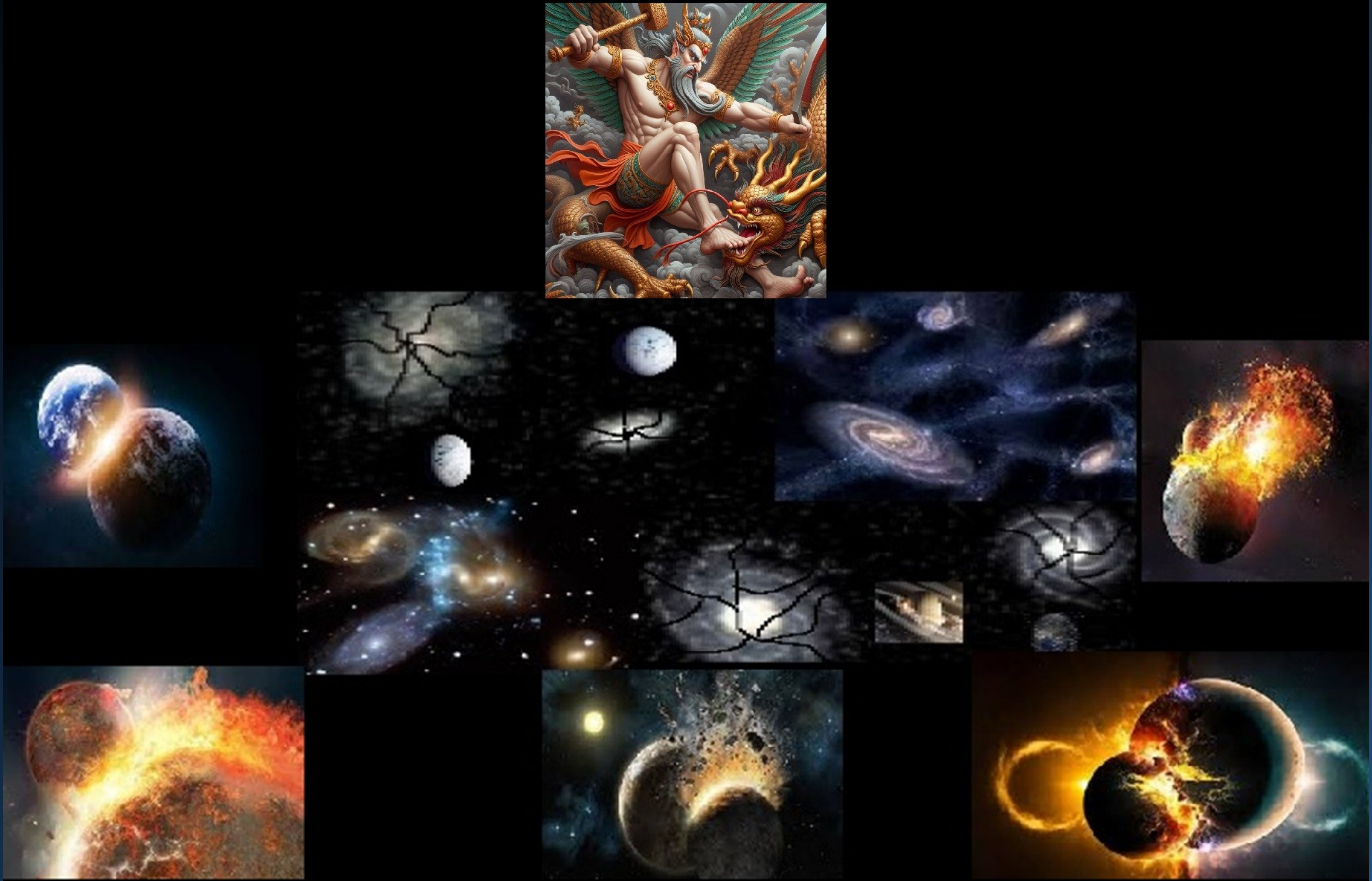

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Last querter moon lorddess goddess Heng Ho
the hardest phase of the bg rip has passed all the planets and all the stars survived now float isolated in the cosmic void outside of all galaxies that were destroyed.
the sheets of nebular gas have been dispersed in the growing cosmic volume with an exponential speed the speed has dispersed them but the void prevents them from accumulating gravity cannot counteract the speed of expansion and this gas these stellar dust cannot accumulate in one place to give birth to new stars. the last stars finish the combustion of their gas and die it is thus Nheza the starry sky which dies and with it all source of stellar heat and light in the cosmos the winds of expansion, the wind lorddess goddess Feng Pho-Pho the wind and its 4 directions lord god Chi Po, lord god Fei Lien, lord god Fengbo, and lord god Fong-Pe generated by the destructive active power of the 3 worlds wife of Erlang Shen pushes the cosmos to expand to find its maximum size. the universe enter its Big Freeze Phases.

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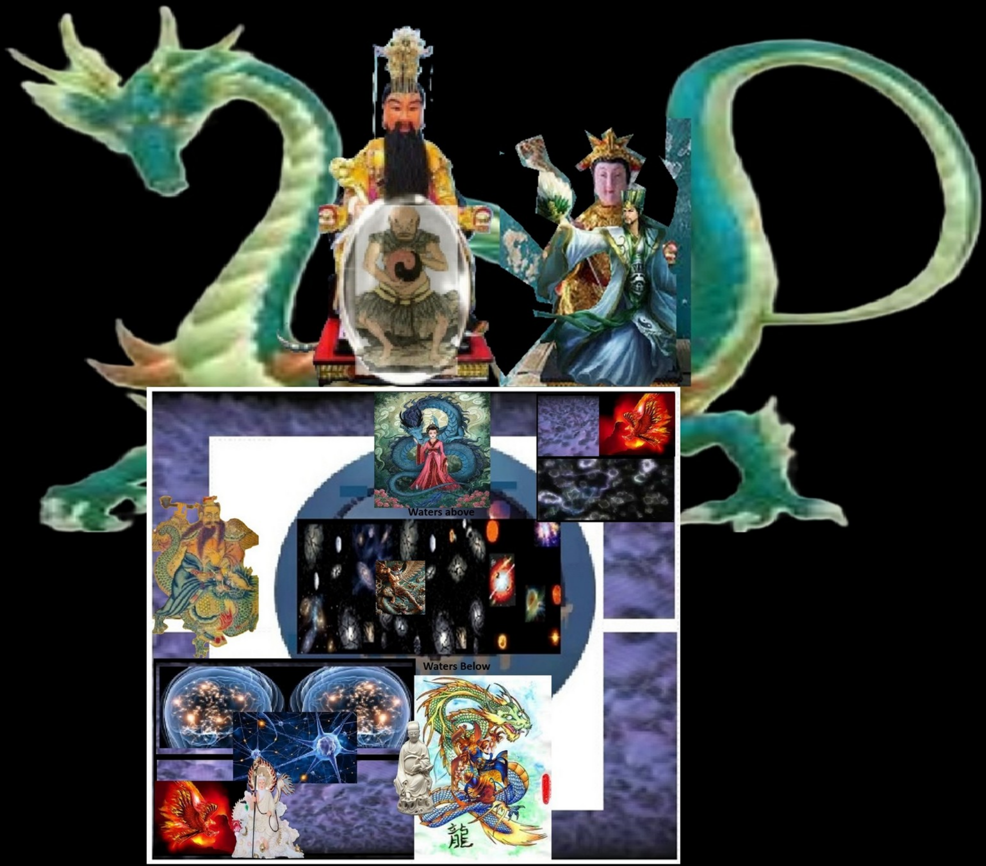
Let's celebrate the dawn of Lorddess Goddess Chun T'I at the moment of the Big Freeze.
Dawn in the Liu Meng ecosystem is associated with the transition, or the Lorddess Goddess Chang Yong order, from night to day. It is also, in the cycle of the universe, the transition between two phases.
The dawn of Lorddess Goddess Chun T'I appears at the moment the Lorddess Goddess Chang Yong order enters the Big Freeze. The last stars of the Nezha starry sky die, and the cosmos no longer has a source of light or heat; we have entered the Big Freeze phase.



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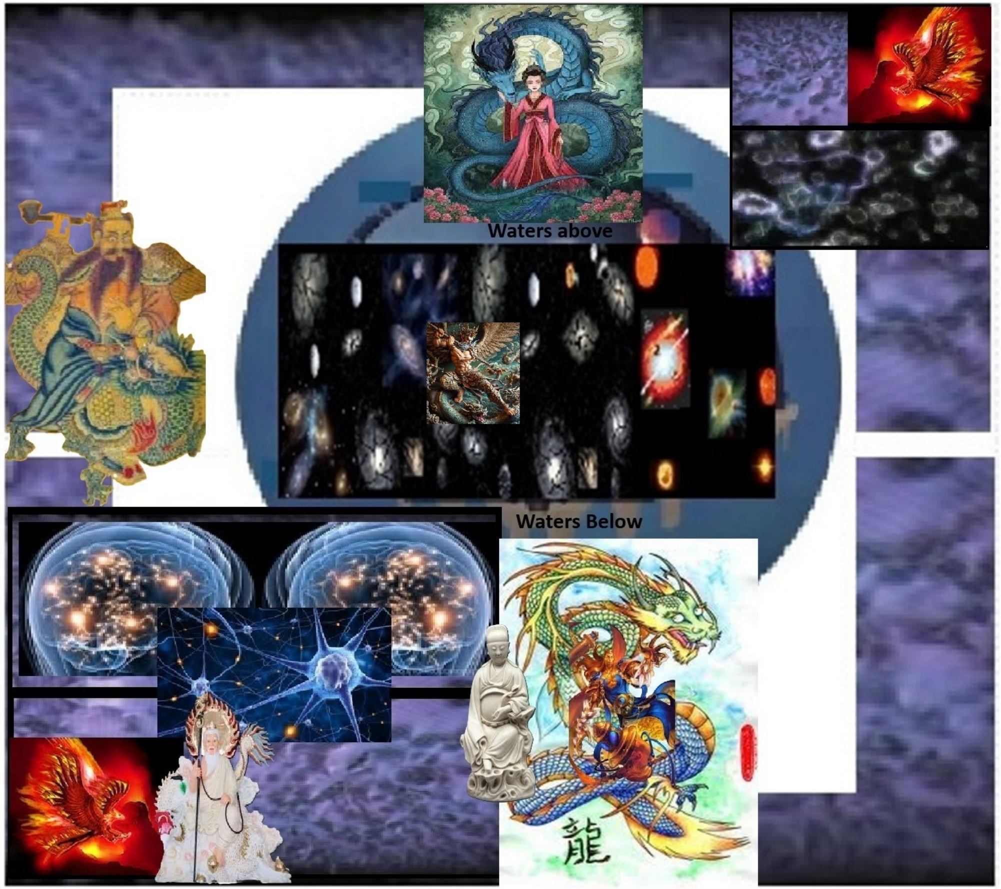

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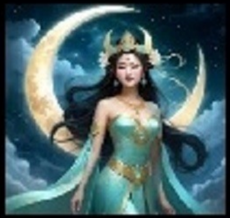

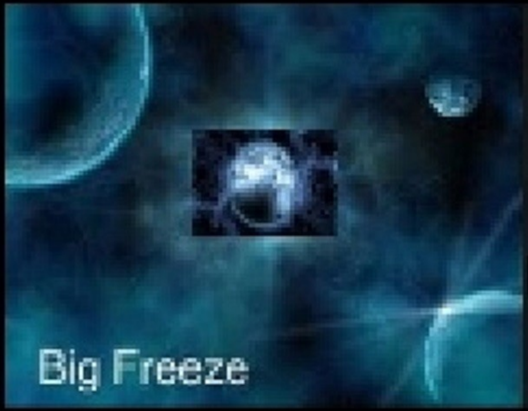

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Wanning crescent lorddess goddess Heng Ho
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There are no more stars Nheza the starry sky is dead. no more stellar source of heat in the entire cosmos, no more galaxies either it is the big freeze the hibernation of the cosmos. While the winds of expansion, the wind lorddess goddess Feng Pho-Pho the wind and its 4 directions lord god Chi Po, lord god Fei Lien, lord god Fengbo, and lord god Fong-Pe generated by the destructive active power of the 3 worlds wife of Erlang Shen pushes the cosmos to expand to find its maximum size, the gods themselves are impossible to organize in a creative drawing Lei Gong the king of the gods is defeated, some gods become demons even they are passed into the camp that destroys creation.

Waters above
Waters Below
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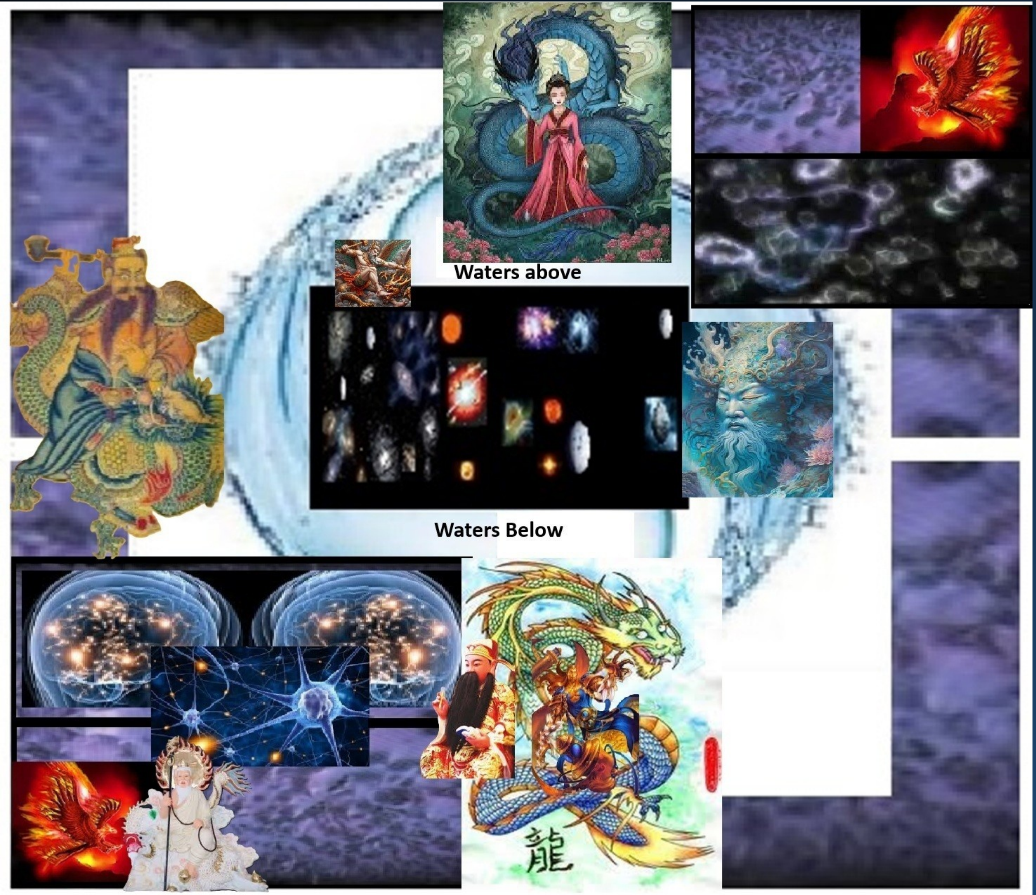

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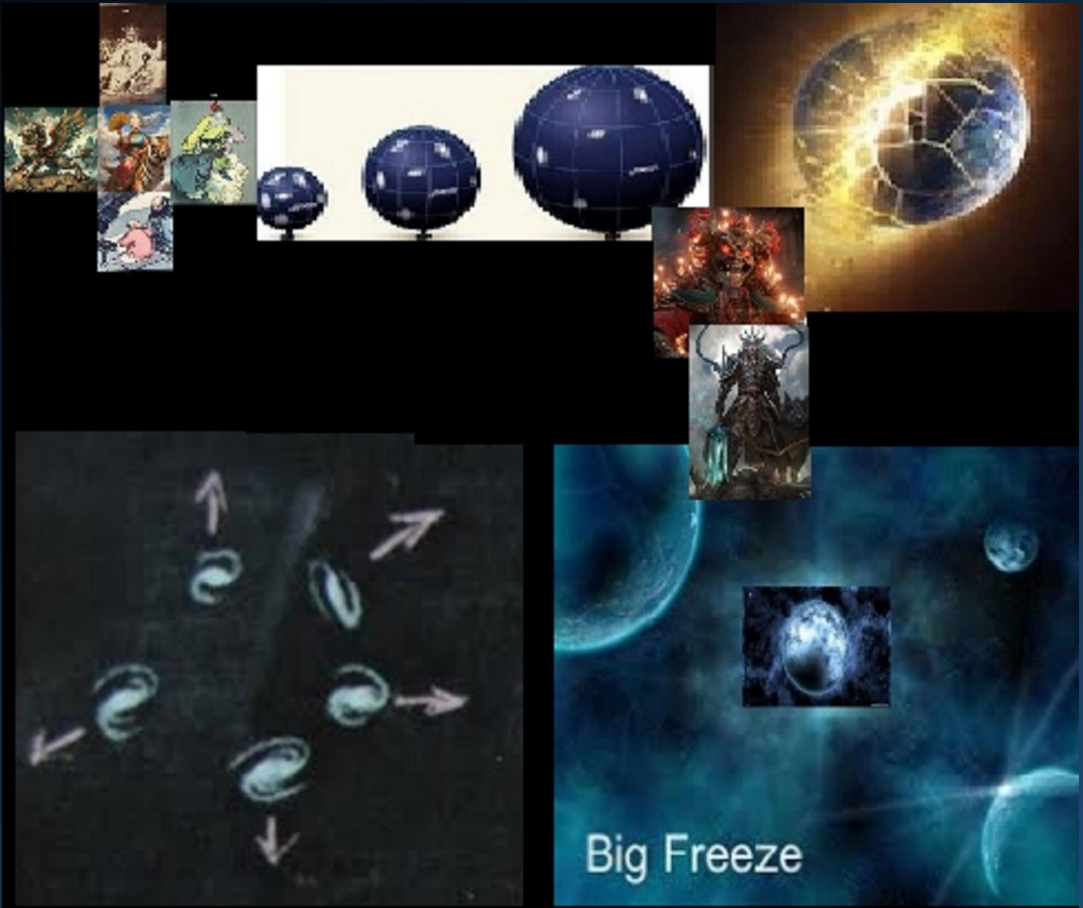

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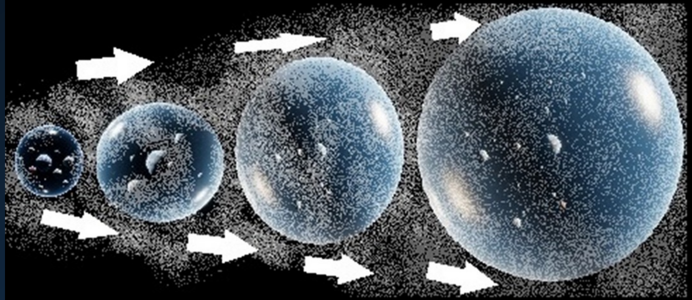

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Let's celebrate the dawn of Lorddess Goddess Chun Ti at the moment of the end of expansion, the arrival at the point of stillness.
Dawn in the Liu Meng ecosystem is associated with the transition where the order of Lorddess Goddess Chang Yong shifts from night to day. It is also, in the cycle of the universe, the transition between two phases.
The dawn of Lorddess Goddess Chun Ti appears at the moment when the order of Lorddess Goddess Chang Yong shifts from expansion to a decreasing speed, reaching stillness. Lei Gong deployed the process that slows the speed of expansion: the excess dark energy leaves the universe and the cosmos, just as the light of the Big Bang left, and the force that dark energy exerted on black matter, accelerating the universe, disappears. So it is the time of gravity that slows the expansion to the point of immobility.

Waters Below
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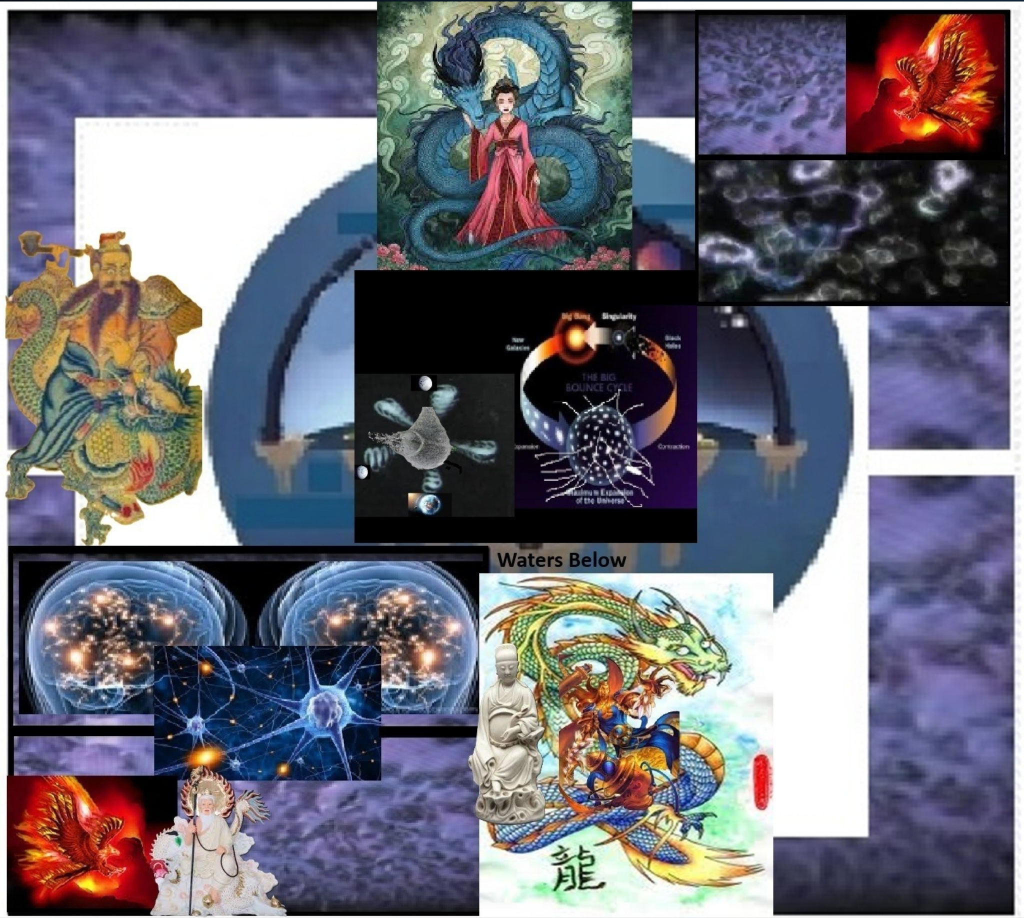
We are now in the midst of the Big Freeze; there are no more stars, and the expansion speed continues to increase, dispersing all matter further and further, condemned to live far apart due to the distance separating them. Lei Gong then unleashes the universe's potential to curb its expansion. The outer gates of the cosmos, made of darkness by Yan Wang and bound by Fucan Long in the form of black matter, open, releasing the excess dark energy that flows out of the universe and the cosmos, just as the light of the Big Bang had previously escaped. The force with which the dark energy pushed on the arteries of black matter diminishes until it becomes zero, and gradually gravity regains control, curbing the expansion.



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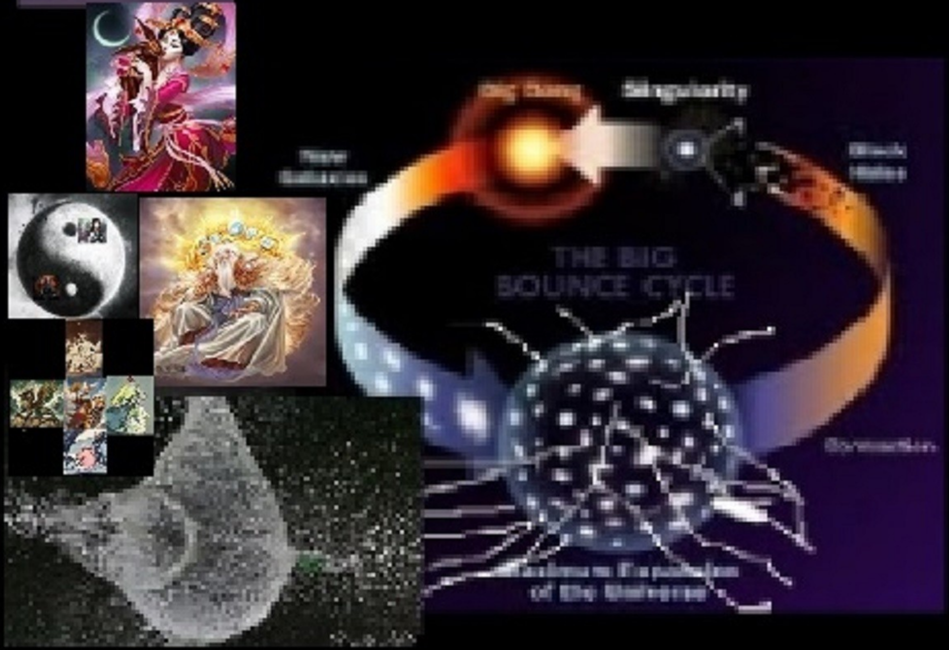
Following the end of the stars, the universe runs a frantic race toward its maximum size as its speed increases exponentially. Lei Gong, the King of the Gods and the Most High of all the gods of every post-Big Bang phase, deploys the potential of the universe to brake its expansion in order to reach immobility and transition into resorption. The excess of dark energy exits the boundaries of the universe and the cosmos, just as the light of the Big Bang once departed; the force exerted by dark energy, pushing against the arteries of dark matter, gradually weakens until it vanishes. Gravity then takes over to slow the remaining dynamics of expansion until the cosmos reaches its maximum size and absolute immobility. The expansion is then complete; Wang Mu Niangniang resorbs into Mazu, becoming Holy Spirit, and Yulong resorbs into Fuzanlong, becoming Holy Spirit, both until the end of the next Bindu phase of the Big Bang.



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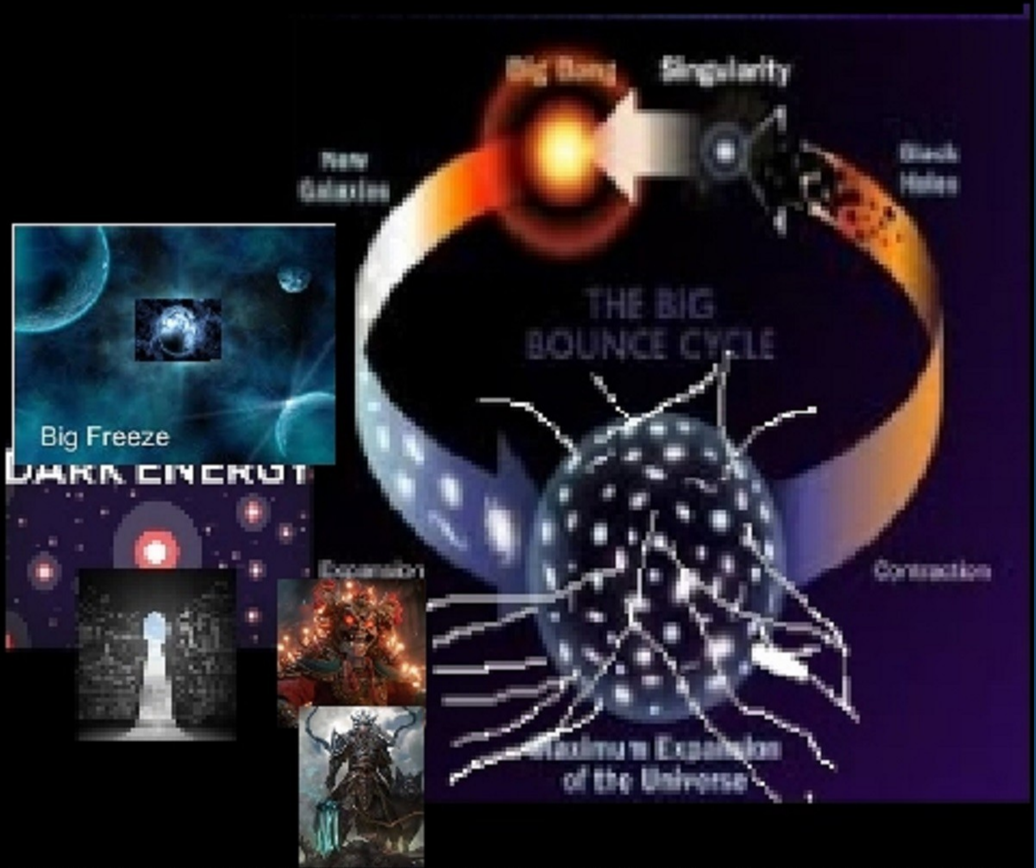
Old moon lorddess goddess Ch'ang-O

The great architect of the universe Yuashin Tianzun such for the entry into incidence of dark energy on the speed of expansion 7 billion years after the big bang opens even wider the doors of darkness lord god Yan Wang and of the night lorddess goddess Jiutian Xuannü to let the dark energy out of the universe.

The dark energy reaches the limits of the universe and such during the liberation of the light of the big bang the excess leaves the universe and the cosmos there is no longer this density of black matter which trapped it between the veins of black matter. the Black matter has expanded and weakened in a much larger volume it can no longer hold the dark energy prisoner and it escapes. the expansion speed gradually falls the force that pushed on the veins of dark matter, what we call winds of expansion, the wind lorddess goddess Feng Pho-Pho the wind and its 4 directions lord god Chi Po, lord god Fei Lien, lord god Fengbo, and lord god Fong-Pe generated by the destructive active power of the 3 worlds wife of Erlang Shen falls because the pressure of the dark energy on the veins of black matter falls. the gods are still unable to organize themselves into a creative design around Lei Gong the king of the gods but this hell created by Gong Gong finally seems to have an end. gradually the speed falls then the cosmos stops motionless neither in expansion nor in reabsorption. it has reached its maximum size



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We are after the big rip dislocation of galaxies the planets float isolated far from any orbit alone in the cosmic void and the stars Nheza have gone out and Nheza joins a time Lord god Yan Luo death we enter the big freeze there is no more source of light or heat in the cosmos dark energy has accelerated the speed of expansion of the universe such boosting the goddess of wind lorddess Feng Pho-Pho who accompanied by the gods of wind direction Chi Po, Fei Lien, Fengbo and Fong-Pe are the principle of expansion of the universe after the big bang. the acceleration took away ERlang Shen 'destructive omniscience of the 3 worlds which then becomes spirit (still part of the potential Mazu universe but more active more available before the next big bang) and the cosmos runs until reaching its maximum size when the dark energy leaves the universe a bit like the photons of light during the birth of the earth and the sky generating the light of the big bang, the cosmos begins to slow down then after a time it stops at its maximum size

Waters above
Waters Below
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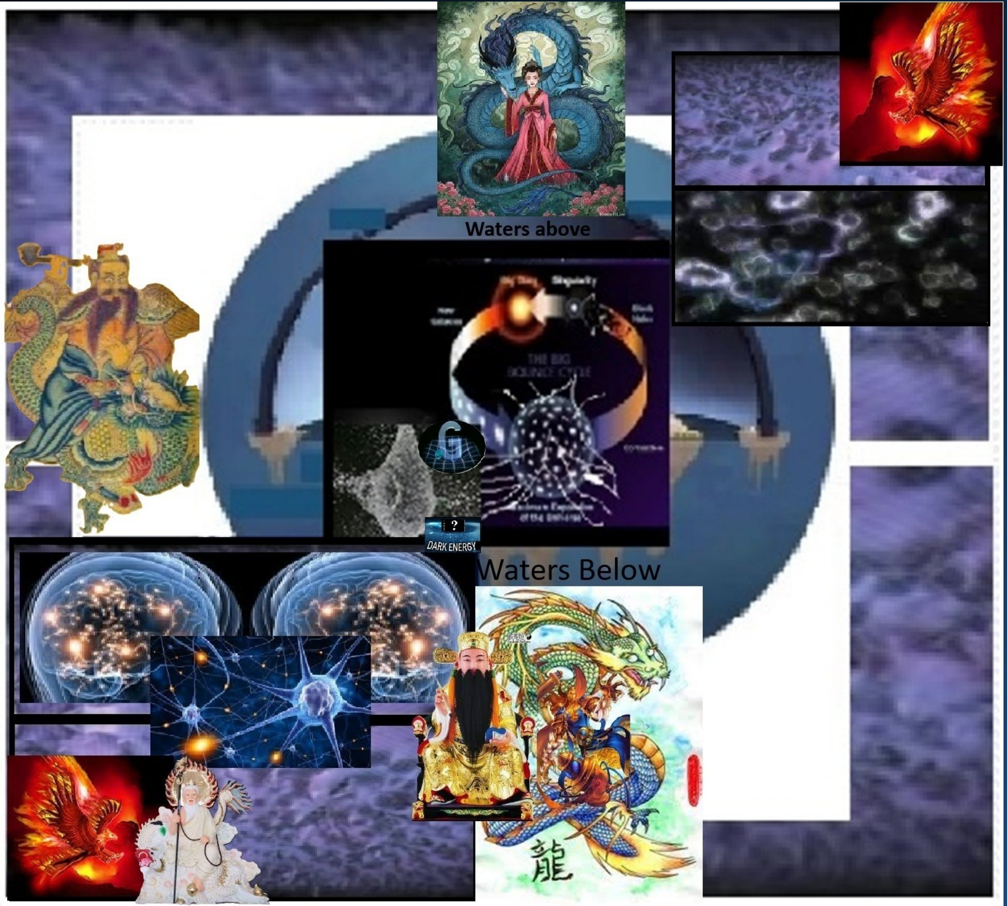
Let's celebrate the expanding universe and cosmos. On expansion, Mazu, the universe, takes the form of Wang Mu Nyang Nyang, the expanding universe, and the quantum node universe. Fuzanlong, the long creator, takes the form of Yu Long, the long creator, the quantum node universe, expanding. Tong Wang Kong, the divine universal cosmic lingam, is both universe and cosmos. On expansion, his divine universal aspect is Wang Mu Nyang Nyang, the long creator, the higher lord king of the expanding universe. Yulong is knotted within Wang Mu Nyang Nyang, therefore within Tong Wang Kong, and this is what constitutes the architecture of the expanding universe. The architecture changes throughout the expansion; what changes, what moves, changes state within the divine universal cosmic lingam. Tong Wang Kong is Pangsu within Tong Wang Kong. Pangsu is both the universe and the cosmos, and during its expansion, its universal divine aspect is Wang Mu Nyang Nyang, the expanding universe that shapes the cosmos.

The waters of the universe are an aspect of the expanding universe; they are an aspect of Wang Mu Nyang Nyang, knotted by Yulong in Tong Wang Kong and Pangsu, which modifies the Yuanshi Tianzun architecture and transforms the cosmos. Guan Yin is the source of all matter, the part of the universe where the universal divine energy Fengshuang, which is expanding, is the result of the oscillation of Wang Mu Nyang Nyang and transmutes in Guan Yin into matter, knotted by Yulong, which in the upper waters takes the form Qinglong, while in the lower waters, Hebo Fengshuang transmutes into intelligence (gods), knotted by Yulong, which takes the form Jiaolong in the lower waters. Yulong binds the upper waters of Guan Yin with the lower waters of Hebo because he is simultaneously Qinong and Jiaolong in expansion; thus, he makes Guan Yin interact with Hebo in the mixed waters, making them creators shaping the cosmos. These are the internal mechanisms of Wang Mu Nyang Nyang, which thus shape the cosmos. We then observe in Wang Mu Nyang Nyang some aspects transforming in the infra-universe, others in the supra-universe, and interacting in the mixed universe, generating transformations in the cosmos.

We are now in the midst of the Big Freeze; there are no more stars, and the expansion speed continues to increase, dispersing all matter further and further, condemned to live far apart due to the distance separating them. Lei Gong then unleashes the universe's potential to curb its expansion. The outer gates of the cosmos, made of darkness by Yan Wang and bound by Fucan Long in the form of black matter, open, releasing the excess dark energy that flows out of the universe and the cosmos, just as the light of the Big Bang had previously escaped. The force with which the dark energy pushed on the arteries of black matter diminishes until it becomes zero, and gradually gravity regains control, slowing the expansion to a standstill.



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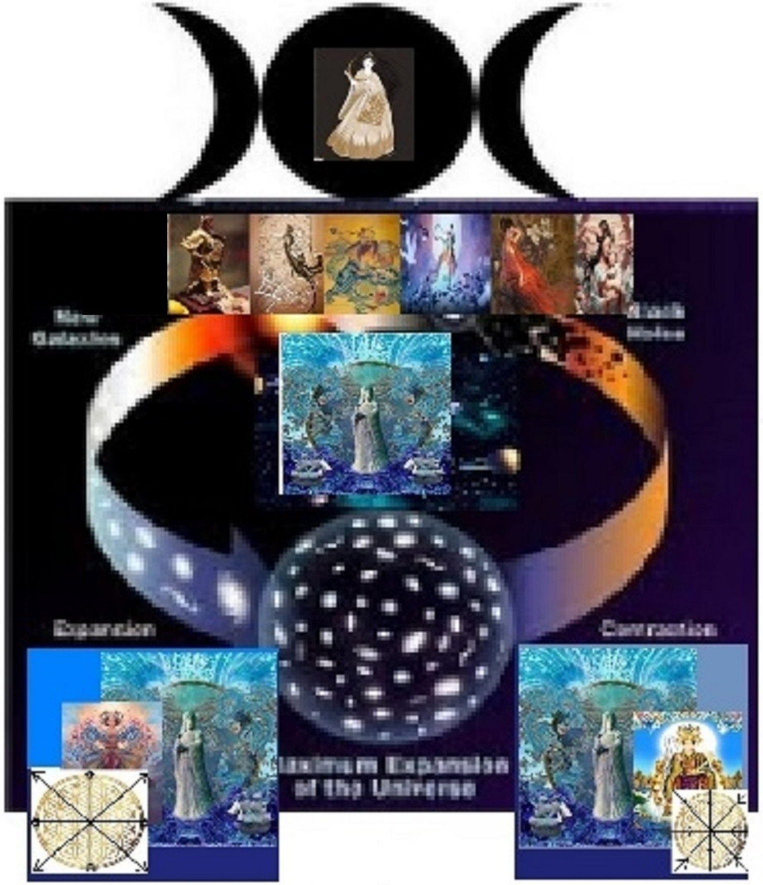
Let's celebrate the waters of the universe: the waters above—the Lord Goddess Guan Yin, the part of the universe where the universal divine energy, Fengshuang, transmutes into matter—and the waters below—the Lord God Hebo, the part of the universe where the universal divine energy, Fengshuang, transmutes into intelligence (gods and demons). Hebo and Guan Yin are two mechanisms of the universe interacting with one another. During the expansion, they exist within Wang Mu Niangniang, the expanding universe. Yulong, the expanding Long Creator, binds Hebo and Guan Yin together. Indeed, within the waters above (Guan Yin), he takes the form of Qinglong, the Long Creator knotting itself into all forms of matter, whereas within the waters below (Hebo), Yulong, the Long Creator, takes the form of Jiaolong, the Long Creator knotting itself into all forms of intelligence. Hebo and Guan Yin interact with each other, creating the mingled waters. Gods and goddesses act within Guan Yin and Hebo like faculties of the universe, triggering the interactions between the waters above (Guan Yin) and the waters below (Hebo).

Following the end of the stars, the universe runs a frantic race toward its maximum size as its speed increases exponentially. Lei Gong, the King of the Gods and the Most High of all the gods of every post-Big Bang phase, deploys the potential of the universe to brake its expansion in order to reach immobility and transition into resorption. The excess of dark energy exits the boundaries of the universe and the cosmos, just as the light of the Big Bang once departed; the force exerted by dark energy, pushing against the arteries of dark matter, gradually weakens until it vanishes. Gravity then takes over to slow the remaining dynamics of expansion until the cosmos reaches its maximum size and absolute immobility. The expansion is then complete; Wang Mu Niangniang resorbs into Mazu, becoming Holy Spirit, and Yulong resorbs into Fuzanlong, becoming Holy Spirit, both until the end of the next Bindu phase of the Big Bang.



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Black moon lorddess goddess Ch'ang-O

The cosmos has seen its expansion slow down and then stop we are then like Black moon lorddess goddess Ch'ang O there is a point of balance that we contemplate by transcending divine universal mother Mazu the universe in all its cycle she is Wng Mu Nyang Nyang in expansion and Xiwang Mu in Reabsorption but the cosmos for a time is neither in expansion nor in reabsorption. Wang Mu Nyang Nyang dissolves into Mazu she becomes holy spirit universe in expansion and is no longer part of the active potential of Mazu until the end of the next Bindu phase and the beginning of the next phase of creation of matter and antimatter. and from Mazu emerges Xi Wang Mu who was holy spirit universe in reabsorption during the entire phase of expansion, being part of the Mazu potential but not available before the next reabsorption and now becomes active again, from holy spirit she becomes Ghana saint again. it is she who carries all the characteristics of the universe in resorption. Lei Gong at this phase is the articulation in Mazu which makes pass from the expansion to the resorption it is in charge of deploying the potential of the universe, the potential of Mazu. gravity is organized around him and the gods return to organize themselves around him.